



LINDSEY POLLARD 1987

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**mcgillDaily**

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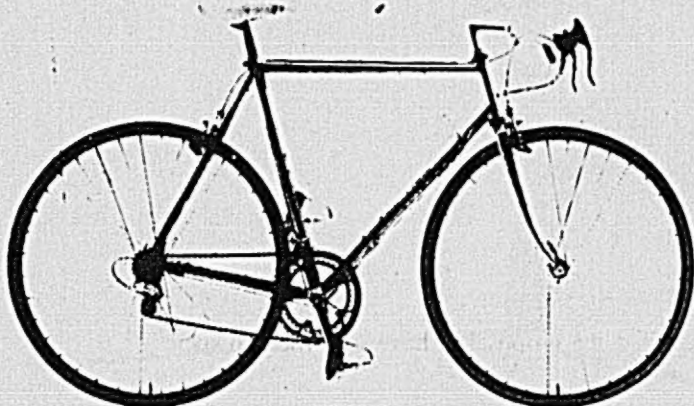
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# Tax should not affect tenants

by Stephanie Lachowicz

Watch out! Or you may be the victim of an unfair rent increase.

Due to recent adjustments, city property tax rates have risen. However, this increase will have little or no effect on large apartment buildings, contrary to what many landlords are maintaining.

According to Montréal housing activist, Arnold Bennett, "In a very large number of cases, (the property taxes) of apartment buildings have had little or no increase.

"Landlords are taking advantage of the situation and pretending they've had a big increase in rates," said Bennett.

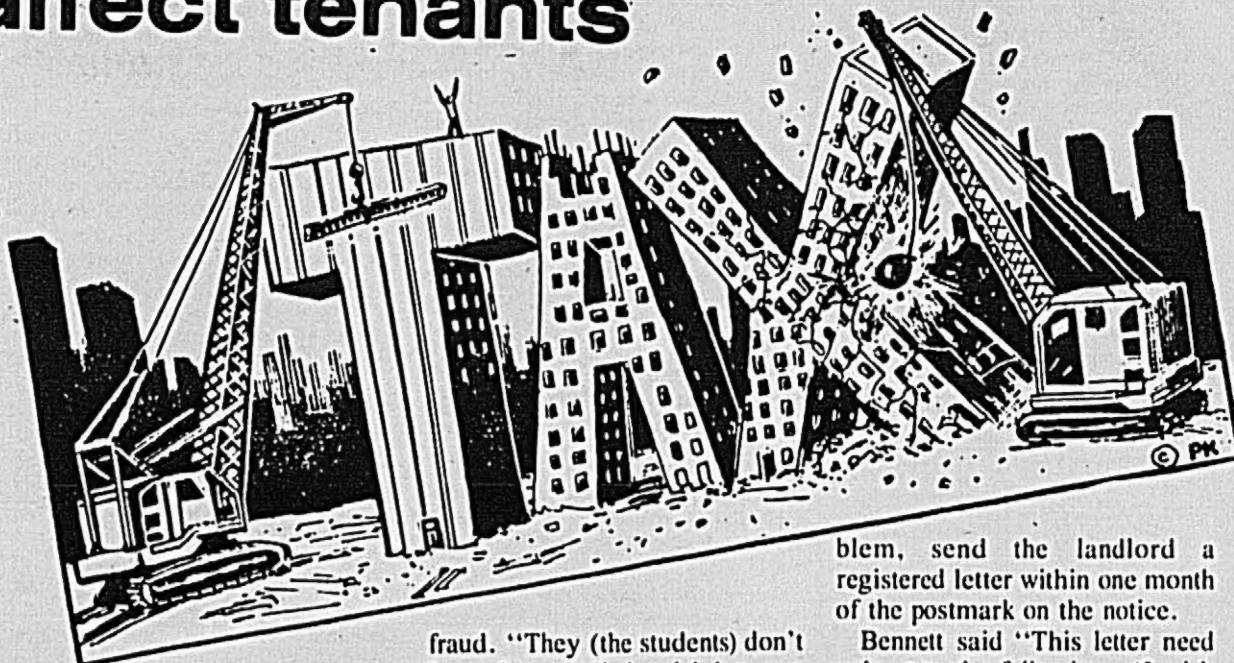
The property tax is to be divided between units in apartment buildings. Since there are multiple units in an apartment building, the money levied per unit is miniscule. Subtract the tax for

water, and the amount is reduced even further. Nevertheless, landlords are trying to pass off a hefty rent hike in the name of property taxes.

A survey conducted by Bennett showed that ninety percent of the apartments in the downtown area received either a reduction or an increase of five dollars per month in the amount of property taxes levied. Studies conducted in the Snowdon and NDG areas produced similar results.

"The cause of the hullabaloo is because of the increase in duplex taxes," said Bennett.

The amount of money levied by the increase is dependent upon the value of property owned. Small properties, such as duplexes and single family dwellings, will be hardest hit by this increase. Over the last year, the value of these properties has become so high that



even if the tax were to be lowered, the amount of money levied would increase. These small-scale properties are in minority.

Bennett said that students are highly susceptible to property tax

fraud. "They (the students) don't know how to distinguish between reality and bullshit, especially the ones new to the area and/or unfamiliar with Québec's rent policies."

If faced with an unfair tax increase, or any other housing pro-

blem, send the landlord a registered letter within one month of the postmark on the notice.

Bennett said "This letter need only state the following: 'I wish to extend the lease, but I refuse the increase and any other changes in conditions.'"

Notices should be sent in the language of the lease. If in doubt, reply in both French and English.

## Council semi-decides on grad autonomy

by Chris Lawson

Students' Council worked its way around two of the Post-Graduate Students' Society's proposed amendments to gain increased representation in Student's Society, at their last scheduled meeting last night... sort of.

Council passed by a large margin PGSS's proposal to have a special joint committee of the executives of both societies meet on a regular basis.

Graduate rep. André Couture warned Council of PGSS's impending deadline for negotiations. "PGSS council has given a final

deadline of April 30th for the negotiations to take place to find a status quo deal. After that, all we're mandated to negotiate is autonomy."

SSMU VP- External Ian Brodie

favoured the proposal to have bi-monthly meetings of PGSS and SSMU executives. "I think there has been a lot of things done in bad faith on both sides, and a lot of not-very-nice things have been said on both sides." Brodie said passing the proposal would help relations between the two societies.

"Maybe we can get something

done, pending negotiations, to cool tempers down a bit," said François Longpré, Law rep. to council.

Graduate rep. Mark Readman explained the proposal. "The whole idea is to formalize channels of communication between the two societies."

But a second proposal, to add a non-voting "Commissioner of Graduate Affairs" to the executive committee met with more opposition and general confusion.

Club rep. Kevin Davis opposed the proposal.

Davis said the PGSS's pressure tactics would work against them. "There might be more progress if council was under less pressure."

"This council is not ready to deal with these (amendments)," said Longpré, who was awarded "Best Councillor" at Monday's SSMU reception. He moved to refer the Commissioner of Graduate Affairs proposal to the joint SSMU-PGSS negotiating committee.

"This is not in the spirit of delaying, but in the spirit of taking a rational approach on this," he said.

Readman opposed the referral motion, which he felt was unnecessary. "I'm sorry that we haven't considered everything, but there will probably always be someone who disagrees with something."

**You want this position?**

Council approved a four per cent increase in the honoraria of the Students' Society executive at last night's meeting.

Currently the president of SSMU receives a \$5000 honorarium, as well as a full-time summer job at 25 per cent above minimum wage. Vice-Presidents receive \$4000 in honoraria as well as the summer job.

The decision is in accordance with SSMU policy which provides for a cost of living index for SSMU honoraria.



## Lies: from time immemorial

by Maha Sourour

Backed by the right names, the biggest academic fraud of our time sailed through the American mainstream with uncritical praise, according to Norman Finkelstein,

who spoke at McGill April 3.

Finkelstein, a doctoral student at Princeton University, referred to Joan Peters' book *From Time Immemorial* as an example of "the depths of intellectual prostitution in the U.S. when it

comes to discourse on the Middle East."

The book, put out Harper and Row, was endorsed by some of the leading scholars in the United States. Best selling American historian, Barbara

Tuckman called the book an "historic event, a revelation evoking a biblical resonance". Nobel laureate in literature Saul Bellow, Ellie Weizel, a subsequent Nobel laureate in peace, and Lucie Dowidowitch, the Dean of American Holocaust Scholars, all endorsed the book. In the commercial press reviews, praise was uniform.

In addition, the book also received the certification of Professor Phillip Howser, former director of the United States census and Director of the Population Research Institute of the University of Chicago.

Peters' great 'revelation' is that the Palestinian People don't exist. Between 1880 and 1890, on the eve of Zionist colonization, she explains, Palestine was uninhabited: Zionist colonizers turned desert land into a blooming garden. Only after this veritable miracle, she argues, did large numbers of Arabs from neighbouring countries surreptitiously enter Palestine and claim indigenous status.

## Amnesty in the library

by Susie Petersiel

Have you been watching your money slip away each day you forget to return those library books that you didn't use for your paper anyway? Fear not, McGill's libraries have declared amnesty on fines:

"If you have any outstanding loans due before April 2, the library will happily get them back between April 3 and 10, no questions asked," said Joanne Hébert, a Reference Librarian at Howard Ross Management Library.

"The purpose of amnesty is twofold," said William Curran, Director of Reader Services in the Humanities and Social Sciences,

"First, we want to recoup books that wouldn't otherwise find their way back to the library. Returning books is not the highest priority in a student's life."

"The other angle is to show that the library is a place where the staff is not bent on fines," he said. "Fines are a necessary evil so we can be as fair as possible to all users in an unfair world."

"There hasn't been an amnesty in four or five years, so it's big news," said Hébert. Curran explained the reason for the time lapse.

"This can't be a yearly event because then people just sit on the books until amnesty week," he said. "It has to be sudden ... because if it's let out beforehand,

we end up with a glut of books, and three weeks before, we have none.

"The library is an institution run for its users," he said. "Our policies are designed to reflect the use of the libraries. Ultimately the users benefit through access to a greater number of materials."

Curran added that amnesty goes along with other policies being implemented to preserve what many students see as a deteriorating library service, including extended hours, and the refilling of photocopiers on Sunday.

Amnesty on fines is being declared in all 24 of McGill's libraries. Reserve books and special loans are exempt.



## Hysterical frat

To the Daily:

I am writing in response to the article on Phi Delta Theta written by an author whose name was withheld.

I would like to express the disbelief and complete outrage held by the members of Phi Delta Theta caused by the very serious and slanderous allegations brought forth by the article.

The night in which the incident occurred was the night of the Inter-Fraternity Beer Olympics at Lambda Chi Alpha Fraternity. This event was to be attended by all fraternities on campus. However, attendance was very poor, with representatives of Phi Delta Theta constituting almost half of the total participants.

The anonymous writer states in her article that "six or seven" of our numerous members present at the event harassed her physically and urinated upon her.



This is positively outrageous and the severe implications it presents can only be called exaggerated and untrue. We were not involved in any such incident in which "a group of six or seven fairly large sized men" ganged up in such a way on a defenseless woman. That, I can say, without fear of contradiction. In no way does our organization condone this sort of action nor do we find it acceptable by any of our members.

As if these allegations were not enough, the woman went on to question our fraternity's attitude towards women, our intelligence, morality, and the whole idea of fraternities in general.

This person should think twice about these ridiculous comments. Our fraternity has continually been a predominant force in the McGill community with such events as our "Toys for Tots" Drive which raised \$1100 for charity last Christmas and our other various community services with the Salvation Army and the Montréal Chest Hospital. Not to mention our high academic standards and continued participation in varsity athletics.

Fraternities are an integral part of university life at McGill, and I don't believe the author should knock the system in general due to an isolated misunderstanding that has been extremely exaggerated.

In closing, we would be glad to discuss this matter with the person involved and if an apology is necessary, we would be happy to provide them with one. However, in the future, may we suggest that before she makes such serious and slanderous accusations, that she consider only the facts without any sensationalism or exaggeration.

Matt Giffen

President

Phi Delta Theta Fraternity

\*ed. note: this was a letter, not an article.

## Burnt Toast

To the Daily:

The recently published letter *A Toast*, is an example of self-refuting argumentation used to oppose the Daily fee increase referendum. Messrs Nerska et al felt their campaign represented a "desire to democratize the newspaper." But by opposing a fee increase, they are preventing just that from happening.

These gentlemen see "democratization" as a process which would make the paper "sensitive" to the McGill community and which would "appease, and appeal to all tastes and beliefs." Given this definition, there are two possible ways that this democratization could occur: from the top, by replacing the editorial staff, or from the bottom, by diversifying and expanding the writing staff.

The first option, clearing out the Comics and starting afresh, was tried last year and failed.

The second option remains, which their position on fees to the Daily stymies. They want to appeal 'to all tastes and beliefs'. To do so, more writers are needed. To attract these writers, there must be something new to pull them in, namely a thriving newspaper, which has the potential to publish their articles. But to thrive, the Daily needs bucks; to get bucks, we have to give it to them. If you did not care about the Daily's demise, this letter would not be addressed to you. But clearly you do, so lay off the Daily and give us back our freedom to write for and read a newspaper of a reasonable length. If you really want an improved student newspaper, next time give the Daily a lousy dollar.

Noah Cowan  
David DesBrisay

Arts U2  
Science U2

## Failure of the failure

To the Daily:

In your March 26th issue, Colin Tomlins in his article "The Failure of Science Fiction" asserts that science fiction writers have failed miserably in stretching the bounds of imagination (or experimentation as he puts it) because past writers neglected the topic of homosexuality in their visions of future societies.

What Mr. Tomlins fails to mention in his article is that science fiction has always



been strongly affected by the social conflicts that have progressively altered over the many years since SF has appeared. The post second world war period of heightened consciousness of social inequalities and international strife transpired in such classics as Aldous Huxley's *Brave New World* or George Orwell's *1984*, while the intellectual and philosophical renaissance of the 50's and 60's led to the publishing of many brilliant novels such as *2001: A Space Odyssey* by Arthur Clarke and *The Demolished Man* by Alfred Bester, and then followed by the much heralded *Stranger in a Strange Land* by Robert Heinlein. As Mr. Tomlins states, there has been an increased understanding of homosexuality in our society which has been properly reflected in current SF novels.

However the fact that homosexuality was ignored in past does not discredit or decrease the value of those past classics, but only proves that the times change and that society is in perpetual education. Most of the past SF novels contributed positively to this social education by providing scenarios of future utopian societies and by warning us of possible future social catastrophes. Whether homosexuality or heterosexuality primed in past novels, the lessons expressed in past novels would not have been altered (for better or for worse) in any significant way. Also, I defy Mr. Tomlins to publish a significant list of SF novels which slander homosexuality.

By lashing basily at past SF literature, Mr. Tomlins has exposed his lack of judgement and his ignorance of the great social trends of our brave new worlds. The only failures of "The Failure of SF" belong to the editors of the Daily for publishing this irrational feature, to our society for not recognizing the wealth of SF literature, and to Mr. Tomlins whose only contribution is encouraging literary prejudice.

Mark Innes

Engineering, U1

## Last Babb

To the Daily:

Free speech is not the issue. Free speech is not the issue. Free speech is not the issue. The issue is the diplomatic recognition of an ambassador for a regime the legitimacy of which has been denied by bodies ranging from the United Nations to the McGill Students' Society.

McGill has committed itself to support for the international effort to isolate South Africa, as shown by divestment last year and by the disappearance of Carling and Rothman's products from the Union Building. This isolation expresses itself in economic and diplomatic terms. It is not expressed by restricting discussion on South Africa to those with the "correct line." McGill students are free, within the bounds of dissemination of hatred legislation, to spout apologies for apartheid and to attempt to forge justifications for the Nationalist party. While I and others would find this offensive and deplorable, and would condemn the bodies sponsoring it, it would not infringe upon the international boycott of South Africa.

Glenn Babb, however, is not Joe Generic Speaker on South Africa. His presence at a gathering is always a political event, and his speech at Douglas Hall was a public relations coup for South Africa, not a service to students.

John Hale et al.'s response to criticism has left a lot to be desired. Frat-boy swagger and macho bragging that "at Douglas Hall, our minds are not made of mush..." and we refuse to come crawling to anybody, asking "Please, sirs, may we invite Mr. Babb... to dinner?" falls far short of addressing an international ethical issue.

Finally, the most reprehensible aspect of the whole affair has not been mentioned by anyone writing to support the Douglas Hall speech. I am referring to the verbal abuse which Randy Flemmings was subjected at the speech because he is Black. Hale and friends can pontificate on apartheid when it's cloaked in free-speech rhetoric and self-righteousness. Why are they silent when racism hits so close to home?

Amy Kaler

Dip. Ed. IG



## ...and no relation, either

To the Daily:

Ah yes, isn't it nice that big brother steps in when little brother gets himself into trouble? Of course, I'm referring to Marc Pavlenyi's "defense" of his younger brother Pierre and the *Plumber's Pot*. He criticizes Mr. Eckert for not being very analytical. Well, let's be analytical in examining Marc's letter.

He argues that Mr. Eckert, in insulting Pierre, isn't being very "clear headed." Furthermore, "One does not go around insulting people like a seven year old child... because one does not agree with what that other person is saying." He then goes on to conclude with, "In other (simpler) words, Mr. Eckert, I suggest you shut your mouth unless you have something intelligent to say." This is obviously not an insult (and therefore the work of someone

who acts like a seven year old child), but a fine, fine example of clear-headed thinking.

Please note the lucid, illuminating style and how it furthers the argument so much in so few words.

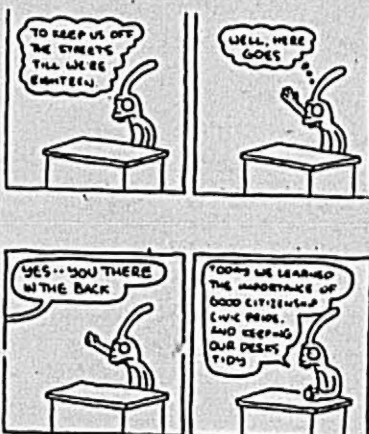
Marc argues "It (the *Plumber's Pot*) is a satirical publication. And yes, it is meant to be trashy. Most everyone on campus knows that. And I'm not sure everyone will agree with me but they certainly won't start calling me a shithead." Firstly, Marc, do you know what "satire" means? Why don't you look it up? It implies wit, which implies intelligence. The level of intelligence demonstrated by the "humour" found in the *Plumber's Pot* rivals that of a lobotomized houseplant.

Secondly, I'm not sure you genuinely assert what you do about the *Plumber's Pot* and about yourself. Perhaps we could

take a poll. Dear Readers, do you see the *Plumber's Pot* as a satirical publication and meant to be trashy? Also readers, would you call Marc Pavlenyi a shithead? Send your answers to the Daily.

Finally Marc, your defense of the *Plumber's Pot*, what little there is of it, revolves around this notion that it's meant to be "trashy". What exactly do you mean by "trashy" and what does it permit? Do you mean that it's poorly written, poorly edited, and of no value whatsoever? If so, I fully agree with you. If on the other hand, if you mean that it's meant to be homophobic, sexist, and misogynist and that this is permissible because it's "satire", I'd have to disagree. Of course, you don't see the *Plumber's Pot* as being homophobic or misogynist. Well, substitute "Jew" for "homosexual" and "francophone" for "woman" and see if it's still "satirical." The point is that if the *Plumber's Pot* had been writing about any number of other groups such as Jews, Blacks, or Orientals, Italians and so on, it would have been shut down long ago for being racist. As it is, it just targets groups which society finds more permissible to discriminate against (although morally it's just as wrong as any form of racism).

As for Pierre's letter, his advice of "if you find it offensive, don't read it" is just blatantly wrong. Pierre, would you turn your head in order not to be offended if I set up a stand in the engineering building in order to give out copies of *Mein Kampf*? (You do know what that is, don't you?) Let's take your reasoning a bit further.



Your advice to a person seeing an old man being mugged or a woman being raped is to ignore it after all, you don't have to watch. I hope you realize this is wrong.

Well, Marc, analysis has shown your defense of your brother and the *Plumber's Pot* is pretty feeble, and more importantly, wrong. Oh, incidentally, did you ever beat up kids your brother didn't like while he was growing up? Why do I ask? Oh, no reason. It's just a thought I had while reading your letter.

P.S. No Marc, I'm no acquaintance of Mr. Eckert's.

Joon Min Cho

Arts U2

## More Babb

To the Daily:

In the aftermath of the South African ambassador Glenn Babb's March 5 visit to McGill, and as the person who has been "portrayed as a hero," (John Hale, *McGill Tribune*, March 31), I would like to clear up a few misconceptions.

First, John Hale's assertion in his letter to the *Tribune*, that it is "completely untrue that Flemmings was threatened by an RCMP officer," is at best false. The events of March 31, as I recall were as follows:

At about 17h45, I was informed by a member of the South Africa Committee that Glenn Babb would be speaking in Douglas Hall in fifteen minutes.

About 15 members of SAC immediately proceeded to Douglas Hall, where Babb had already arrived and was dining in the library, with John Hale and a few hand picked disciples. We began shouting "Babb, choke on your lies! Babb go home!" A number of us then entered the first floor of Douglas Hall, where we were met and escorted out by RCMP agents. We then entered the building a second time, asking for John Hale, and were told he "was still at dinner."

Members of SAC then entered a separate wing of Douglas Hall in order to shelter from the cold. I left everyone there, saying I would return in a minute. I returned to the fortified doors, knocked, and an RCMP agent answered, "what do you want?" I told him I wanted to come in, and he responded "this is a private residence." I then left and returned about five minutes later, again I knocked, and this time was allowed in by John Hale and an RCMP officer.

I was informed by Hale at the ground floor of Douglas, that I would be allowed in "so long as I did not disrupt Babb." I was then escorted to the second floor by an RCMP officer. On my way into the common room, I asked "would you like to search me?" "No," was the reply. "I trust you, but if you so much as cause the least disruption I will arrest you." At this point John Hale was nowhere to be seen.

Upon entering the common room, I found a mass of right-wing literature placed on a table in the back. Babb arrived about fifteen minutes later, escorted by about eight RCMP agents. He took his seat to the right of the podium, I sat to the left about ten feet away. An RCMP agent was placed between me and Babb, while a second stood behind the couch on which I sat.

Babb was introduced by Hale, and for about fifteen minutes a plethora of verbal diarrhea flowed from his contemptuous lips. I then, not wanting to converse with Babb, asked permission to address the audience for a minute.

I began by stating that my name was Randy Flemmings, and that I was a candidate for the position of president of the Students' Society. This statement may have been construed by some as arrogance on my part, yet it was uttered for a very special reason. It was not meant for the consumption of McGill students or the press. It was directed at Glenn Babb, and the vermin he represents in South Africa. For one moment, I had a chance to confront a racist, and to show him as Jessi Owens showed Hitler in 1936, that his venomous lies, deceit, and treachery have in all together stalled the progress of the Black race.

It is perhaps ironic that I did lose my biggest political challenge to date, on an issue so dear to me as the right to be accorded equal treatment in all spheres of human activity.

Randy Flemmings

Arts U3



continued on page 8

mcgillDaily

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Goodbye, from the conspiracy.



# University gives women's hockey cold shoulder

by Megan Parry

"Devotion and a lot of Krazy Glue" has been all that has kept the McGill women's hockey team together after this year's budget was cut, according to team captain Johanne Robichaud.

Says Robichaud, "We're darn keen and there're a lot of women who want to play. That's what we've been trying to tell them all year."

Petitions in support of the team were circulated last semester and were signed by almost the entire physical education department. Robichaud, who is largely responsible for the team's continued existence, says she "fought all first semester to get our ice time back."

In December, with the support of McGill's Women's Union, the team was granted practice time, but only in the afternoons. "This made it difficult for people to show up for practices," explained Robichaud, "because the ice time conflicted with their courses."

It was also impossible, at first, for the team to find a coach, because of the inconvenient practices, so Robichaud was forced to double in that capacity. "Last year was easier, since we had ice time in the evenings," commented Robichaud. Last year the team also had a budget.

Robichaud would like to see the tradition of women's hockey at McGill, begun in 1894, continue, and is "hoping to get a team back in the university league next year. The league itself is growing," she said, "with the addition of Laval and Trois Rivières. This kills the rumour that women's hockey is dying out in Quebec."

"There is a small but important



## Campus radio air wars

by Mike W. Gordon

Not everyone is satisfied with the Canadian Radio and Television Commission (CRTC) decision to award Radio McGill-CFRM an FM broadcast license.

Staff at the Université de Montréal student operated radio station CISM claim that Radio McGill won the license with an application that was not completely accurate.

According to Pierre-Louis Smith, an ex-director of CISM who filed their CRTC application, "Radio McGill claimed in its application that they had an agreement with CISM that we would provide programming for their French content requirements. There was no such agreement."

However, Martha-Marie Kleinhans, Radio McGill's station manager, said "We made an agreement with Pierre-Louis Smith in 1986. They (CISM) were to provide programming for at least an hour a week strictly geared to the Université de Montréal community; they would also send over DJ's. In exchange we offered them help with their FM

license application, as they would be applying after we had our license."

CISM did not compete for either of the two licenses handed out on March 19th. They plan to apply for one of the few remaining stations at some future date.

Smith admits that "there were meetings," but he insists "we were never interested in their proposition and our position has not changed."

Kleinhans says that Radio McGill sent CISM a letter confirming the agreement in February 1986. According to Smith CISM "never received any letter."

CISM has sent a telex to the CRTC and the commercial press stating their claim. According to Kleinhans "The first I heard of it was a phone call from the Gazette asking about it."

The CRTC then sent Kleinhans a letter telling her that they had received the CISM telex, but that it would not affect Radio McGill's license. "They said they cannot and will not revoke our license," said Kleinhans. The CRTC has requested that Kleinhans write a letter to clarify the situation in order

to smooth relations between the stations. Under the terms of Radio McGill's license, they are to be a 'campus-community' radio station. "We have to serve all the campuses equally — the best way to serve them is to have them help," said Kleinhans. "For example, both CIRL and CRSG (Concordia University's radio stations at the Loyola and Sir George campuses who were competing directly with McGill for the same license) have decided to negotiate for some air-time with us, as well

Despite setbacks, Robichaud

feels the team's "spirit and enthusiasm this year has been amazing. Last year we had a problem with attendance at practices," she said, but at the team's first practice on December 9 of this year, "even with a huge snowstorm we managed to get a large turnout."

"When you've got something you love, hockey, but you don't get everything you need," explains team member Françoise

continued on page 22

## hyde park

The following is a response to a comment entitled "Fur is Warm," published in the March 30 edition of the Daily.

It is really not so difficult to understand that an attitude that puts "human interests" first at all costs will ultimately destroy human life. People who see only lumber instead of majestic forests, toilet paper instead of 500-year-old trees, dumpsites instead of blue rivers, and furcoats instead of admirable animals, are causing the slow death of our beautiful planet.

The argument that seals have to die because they eat fish is equally stupid. Does that mean that any species that competes with humans for food has no right to eat? Everybody knows that the decline of the fishing industry is a result of over-fishing, habitat destruction, pollution and the Mulroney Government allowing France and other countries to fish in Canadian waters. In Jacques Cartier's time the banks of the St. Laurent were full of seals and the river was full of fish. Today, there are virtually no seals in the St. Laurent and if you manage to catch the odd fish you'd better make sure it is not saturated with toxic waste.

The argument that the harp seal is not an endangered species and therefore can be hunted implies that a species can be hunted until it becomes an endangered species. It seems that some people feel very uncomfortable with the idea that non-human life has a right to exist, except maybe in a zoo.

It also seems that the author of the comment, Brendan Weston, lacks an understanding of a balanced ecological system. (Hint: It has nothing to do with endangered species!) Besides,

massacring 57,000 grown-up harp seals means of course that all their babies will die too, since the cubs certainly can not survive without their mothers. (Clubbing them is probably more "humane" than starving them to death.) I am confident that the harp seal will soon enjoy the label "endangered species" as do virtually all other large mammals on the Earth. The grey seal, for example, was considered extinct in 1900, hunted to near-extinction. It reappeared somewhat during the two World Wars. Brendan's comment proves that people haven't learned from past mistakes.

The argument that the massacre of seals is a good means of employment is a plain lie. The fur from adult seals has virtually no value and seal meat has no market. Even at its peak, the seal slaughter only employed one per cent of Newfoundland's workers. This is hardly a means of mending 30 per cent (actually higher) unemployment. More likely, the revived seal hunt is an attempt by the Mulroney Government to draw attention from their policy to allow other nations to fish in Canada and disguise their apathy towards addressing problems of overfishing, pollution and unemployment.

It is probably true that when the last tree is cut, the last river is poisoned, and the last fish is dead, only then will humanity realize it cannot eat money.

Hans-Wolter Wehn  
Ph.D., Engineering

## Students support animals

by Kristina Stockwood

A growing awareness that animals are exploited too frequently by humans has led to the emergence of a wide range of groups concerned with the rights or welfare of animals.

The newly-formed Concordia Animal Rights Association (CARA) is actively involved in coordinating a demonstration on "World Day For Laboratory Animals" to be held on April 25th.

"Animal rights is the philosophy of the future because it presents an ethic that can embrace the whole world with no living things excluded," said founder Sara Terreault. "It's a modern, moral issue."

CARA held an information day last week attended by representatives of six Québec animal rights and welfare groups, as well as the Body Shop, which does not use animals in their products or for testing.

"Cruelty to animals is still pretty rampant. We believe that if people knew what was going on, a

percentage of them, at least, would try to change things," said founder, Sandra Coley.

The group's official status was ratified by the Concordia's Students' Association three weeks ago, but they are still self-funded.

"Helping animals and human beings is not mutually exclusive," said Coley, responding to the accusation that animal rights negate human rights. "A lot of harm (to humans) has come out of using animals for research."

"Many scientists are standing up and saying that human cell culture is more effective," said Terreault. "They say animal research is repetitious and unreliable." Dr. Irwin Bross calls the use of animals in cancer research "a multi-billion dollar fraud."

Bross, Director of Biostatistics at Roswell Park Memorial Institute, said, "There is no animal model system that comes anywhere close to being a model of the human cancer process."

He says cell cultures and in vitro systems are far more viable and many researchers use animals

because they receive federal tax dollars.

"There is no data bank to prevent the same tests being done again. A group of scientists in the U.S. says 60 per cent of animal tests are repetitious," said Terreault.

"David Suzuki says extreme animal rights activists are important because they tend to shift the whole mass of public opinion towards these issues, she said.

"We're against cruelty that's institutionalized and basically unnecessary," said Terreault.

She said that many industries that exploit animals are also harmful to humans. "McDonald's destroys rain forests in South America every day," which is detrimental to the indigenous population.

"Animal rights come out of a concern for human rights," agreed Terreault, "such as the oppression of men over women and whites over Blacks."

The demonstration starts at 12h30 on April 25th at the Roddick gates of McGill.

ed. note: The editorial nowhere said the seal hunt was valid because seals eat fish. It argued the seal hunt cannot logically be opposed on environmental grounds.



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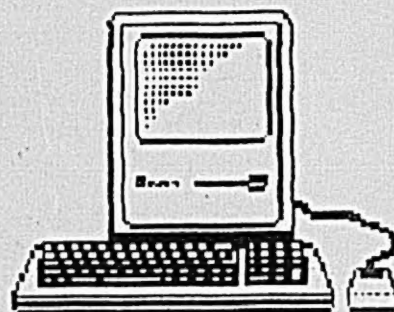


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# National report slams Johnston and McGill Admin.

by Brendan Weston

A new report from the Canadian Association of University Teachers (CAUT) slams Principal Johnston, the McGill Senate and the Administration for denying redress to two McGill professors wrongfully reprimanded in Senate more than nine years ago.

The report, to be published in the CAUT *bulletin* this May, says the McGill Administration has "failed to provide the leadership required" to act on the findings of either its own internal investigation or one by CAUT, the body which arbitrates faculty-administration disputes in Canada.

An earlier McGill investigation found that procedures used to reprimand Economics Professors Jack Weldon and Tom Asimakopulos were improper, and recommended action. CAUT's 1983 report further charged that Johnston and other Administration members had "mishandled" the case by failing to undo "Senate's mishandling of the original controversy".

CAUT's new report blames Johnston especially for failing to take responsibility and even blocking a solution which he himself had proposed and which

could have resolved the dispute.

Asimakopulos calls the document a vindication and "a damning statement about Senate and the Administration."

Johnston was unavailable for comment, having cancelled interviews with the *Daily* last week. According to a secretary in his office who refused to give her name, he flew to Mauritius, a small group of islands in the Indian Ocean, last Friday.

But in his last letter to CAUT this year, Johnston said he had decided to push a solution through Senate after consultation with the McGill Association of University Teachers (MAUT).

Professor Hershey Warshawsky, president of MAUT, said, "It's probably the right thing to do, but it won't succeed. There are too many members who are still on Senate who would have to go through it again."

Asimakopulos charges MAUT and Senate have a conflict of interest. "There's no way Senate could take action on a grievance against itself," he said.

Most of the past presidents of MAUT who advised Johnston had a role in the original mishandling of the affair in Senate. Many went on to positions in the Administration.

## Pushing 'Dr. X'

The controversy began in 1978, when Economics Assistant Professor Antal Deutsch (referred to in the report as 'Dr. X') sought administration help to bypass the Department promotions committee on the basis that Asimakopulos and Weldon were prejudiced against him. They denied this, but noted that appeal procedures exist if a candidate believes s/he has not received a fair hearing.

In presenting Deutsch's request to Senate, CAUT found, then-Dean of Arts Vogel effectively lied to convince Senate of the need for by-passing procedures. He was also supported by then-Principal Bell and then-Vice-Principal Pederson.

In response, then-chair Asimakopulos, Weldon and Economics Professor Eric Kierians circulated documents from department files, showing the department was willing to consider Deutsch — that Senate had acted on false information.

Senate then called for a committee to review the circulation of documents. Chaired by Professor Rubinstein, this committee did not meet with the professors and did not have the authority to rule on the conduct of the professors.

But it harshly criticized their conduct anyway, in a report which was adopted by Senate November 22, 1978. The *Reporter*, the Administration's house organ, ran the headline "Three Professors Reprimanded in Senate". Weldon subsequently described the committee as the "kangaroo court" of a "corrupt Administration."

Since that time, Johnston and the chair of the Board of Governors, Hugh Hallward, have refused outside arbitration or other redress as proposed by CAUT. Asimakopulos reluctantly sought redress through the Senate Committee on Staff Grievances. Weldon, convinced that Senate could not judge its own misconduct, worked through CAUT. Kierians retired.

## Economics Department at war

Professors in the Economics Department split into two bitterly feuding camps, each of which described the situation in terms of a "guerrilla war". Torn between the factions, many graduate students complained bitterly.

Hope for a resolution arose from a May, 1981 Senate Committee report which advised Johnston to either properly investigate the charges against the professors or quash the reprimand. Its report was received by Johnston, who had sole authority to act upon it according to the university's own rules. He opted to quash the reprimand, or so he said to the Senate Steering Committee.

## Johnston 'wimps out'

But then Johnston changed his mind, and says CAUT, "changed it in a way which, by its ambiguity, was not conducive to Senate providing an actual resolution." At the next Senate meeting, just one month later, Johnston merely submitted a summary of the report to Senate, which tabled it *sine die* — indefinitely.

Johnston then claimed he was no longer responsible, and secured a legal argument to that effect. This argument, CAUT says, "flowed from considerations of a political nature."

"It's because Johnston is so weak and didn't want to take responsibility that he went to Senate," charges Asimakopulos.

Meanwhile the issue permeated and drowned Economics Department business. Professors had been boycotting the promotions committee, and displayed open contempt for one another. Still against the will of the department, Senate imposed 'trusteeship' on the department in 1984 out of embarrassment.

Extra funds were pumped in, new lecturers hired, and a new chair from outside the department was sought to repair a flagging reputation — unsuccessfully until this year.

But last May, Johnston sent a letter to CAUT which appeared to accept responsibility for mending the affair and indicate he would reintroduce the matter in Senate with full documentation, something Senate had said prevented it from making a decision earlier. But he now wants to see it die.

"We're very disappointed that he failed to carry through with what we took to be a very firm commitment," said University of New Brunswick Professor Jon Thompson, Chair of the CAUT committee which produced the report.

He said CAUT receives a disproportionate number of grievances from McGill, and that this case shows its procedures are inadequate.

Thompson refused to rule out a censure (black listing) of McGill, though he said this is usually reserved for cases of wrongful dismissal.

## Carling not yet clean

by Chris Lawson and  
Imtiaz Popat of the  
Capilano Courier

Carling O'Keefe may have been sold, but its new owners also have ties with South Africa, according to Montréal and Vancouver anti-Apartheid groups.

The recent sale of Carling O'Keefe breweries to Elders IXL of Australia has spurred many student organizations to consider ending the Carling boycott.

McGill Students' Society VP-

External Ian Brodie said at a March Council meeting, "You may now be able to drink Miller at Peel Pub with a clear conscience," when asked about the sale of Carling.

But McGill South Africa Committee co-ordinator Steve Miller says this is not so. "The information I have is that Elders owns some South African companies, so on that basis, I'd say the lift of the boycott is premature."

The Elders' subsidiary in question is Western Provincial Pres-

erving Company, which operates a pineapple plantation and packaging plant in South Africa. It employs 1,200 workers.

Maxine Clarke, co-President elect of Concordia's students' association, (CUSA) says that the ties between Elders and Western Provincial are solid. "We know for sure that this company (Western Provincial) is owned by Elders."

Carling was previously owned by Rothmans International, which had strong ties to South Africa.

## Mulreagan/Reagoney politics mesh at summit

by Mark Taylor

When U.S. President Ronald Reagan arrived in Ottawa last Sunday and over five thousand Canadians came out to say 'hi'. Reagan never met them.

The thousands gathered on parliament hill to protest American involvement in, well, everything, but Reagan's motorcade carefully circumnavigated Parliament Hill on its way to the Governor General's residence.

The crowds on the hill stood through wind and rain to hear numerous speeches against Mulreagan/Reagoney policies on free trade, acid rain, Central America, South Africa and other issues.

On U.S. and Canadian involvement in Central America, peace activist and poet Kathy Acker called American policy on Latin America "obscene." How obscene is it? She answered, "Since Ronald Reagan took over, there have been 150,000 people who have died or disappeared in

Central America, 1.25 million who are homeless."

Acker said that Canada is implicated in all of this. Canadians give money to Guatemala, which Acker called "a concentration camp," El Salvador, "the butcher shop of the Third World," and Honduras, where this year 500,000 US troops will be training for "the Third World War against the people of the Third World."

The crowd was subdued by the abysmal weather, unlike the last summit protest in Québec City, but vocal. Most of the signs and chants were about acid rain and free trade.

Dan Rice of the Sierra Club, a Washington-based conservationist group, spoke on acid rain. "Sulphur and nitrogen oxides go into our atmosphere, enough to give a pound to every man woman and child in the U.S. and Canada," he said.

"If a hostile government put substances into the air that cause disease and destroy the environ-

ment, we would call it chemical warfare. But if my own country

## News analysis



Anti-summit demo in Ottawa last Sunday

does it, the government calls it business as usual. While president Reagan fiddles, North America burns."

The mainstream press reported that Mulreagan surprised Reagan in his persistence on the acid rain question. Compared to free trade, acid rain is a comparatively 'safe' issue for Mulreagan to make noise about.

A succession of Canadian governments have pushed the U.S. towards recognizing that fifty per cent of the acid in acid rain comes from smokestacks south of the border. By the time Reagan left Ottawa he had at least conceded that fact — probably the only thing accomplished by the summit.

The summit was seen by both the president and the prime minister as a chance to break the run of bad press each has been receiving all winter — Mulreagan with a succession of ministerial scandals and Reagan with Iranagate.

On this score, the free trade

subject was pushed strongly by Reagan. He needs a victory and thinks free trade with Canada may be the only way to beef up his image at home.

In Ottawa, Reagan called a free trade agreement "a historic opportunity that is within our grasp." Others are not so sure they want to grasp at it.

Louise Delude, president of the National Action Committee on the Status of Women, said free trade with the U.S. will mean the loss of thousands of jobs, especially for women and most factory workers who are at the bottom of the job market.

Free trade would mean competing with American businesses who exploit workers with lower minimum wages, and reject affirmative action and equal pay for equal work, she said.

Dulude also pointed out that under the present American interpretation of 'subsidies' Canadian social programs would be open to attack as an unfair government support.



continued from page 4

## Library blues

## To the Daily:

On March 17, 1987, I went to the Medical Library to return a book I had borrowed previously.

At the same time, I wanted to borrow some new books. To my surprise, the employee told me that my name was on the 'blacklist' because I had not returned a book entitled "Principles of Internal Medicine" by Harrison, and that I had to pay for the lost book.

I answered the employee I never borrowed that book since I had one myself, but I did borrow another book, which was the "Pretest, Self-Assessment & Review of Principles of Internal Medicine" and that I had returned it long ago.

After verification — perhaps with the book call number — the employee found out that it was the Pretest book that I had borrowed. He called a student who replied he was borrowing that book; and in front of me, the employee corrected the title on the card: I was compelled to pay for the other book because the title had not been correctly written, my returned book had not been registered, and no adequate verification had been made before such measures were taken against me.

This was not the first time such a thing happened, because a similar case had occurred to me four years ago. So I write to you this letter to beg the librarian:

To find a better way to control the books returned.

To give written proofs to students who

return books in order to avoid arbitrary unjust measures (think what would have happened to me if the book had really been lost by another student) due to errors made by employees. How about using cards like those employed by the Ville de Montréal Library?

I'm hoping that improvements will be made in the near future concerning the library procedures.

Dang-Toan

Medicine U3

## Straw dogs

## To the Daily:

I believe the McGill Film Society showed disgusting taste in presenting "Straw Dogs" Friday, March 28th. The film's director, Sam Peckinpah, showed his lack of ability to direct anything but the quintessential 'rah-rah let's kill everything in sight,' Hollywood redneck film. It's not the violence of this movie that I object to though, it's the way that Sam sets up, justifies, portrays and ultimately makes light of the brutal rape of his 'leading lady', Susan George. Allow me to explain...

The victim deserves her rape: She walks around in tight sweaters, her large, braless, erect breasts bouncing underneath to the delightful gaze of her rapists. In one scene she wears a miniskirt and allows them to peak inside, revealing a lot of skin and her nice white panties. She flirts with these men throughout the film. She even takes off her shirt and struts her naked breasts in front of them. She drives the men to a horny frenzy, and they have no choice but to rape her.

The victim enjoys her rape: Of course she was a little uneasy when she first saw her assailants approaching her with guns. As they strip, beat and begin to rape her, she resists. But after a while, she starts to give in and actually (revoltingly enough) enjoys the act. When the rapist is through, she is shown lying in bed, sympathetically smoking a cigarette.

The rape is unharmed: She is unscarred, unbruised, unshaken — seemingly unaf-

fected by this brutal act. When her husband (Dustin Hoffman — what's a nice guy like him doing in a film like this?) comes home he can't even tell that she has been attacked! Later on, she shows a little uneasiness when she meets up with the men, but gets to blast them away in the end. I guess we're supposed to feel like justice has been done.

Conclusion: The underlying theme of the movie is that the woman asked for, enjoyed and was unharmed by her horrible rape. Whether or not this was the conscious intention of its director, that's what I, and my friends, perceived — and I'm not not a person who normally goes around looking for this type of thing. I find the movie revolting. I find the McGill Film Society revolting for showing this film (what's next guys, "Blue" movies????). I also found the idiots in the audience who laughed through the rape scene revolting.

I don't know what else to say. I'd like to see someone write in and explain why this film was chosen. I'd like to be assured that shit like this will never again be shown by our Students' Society. I expect more from them.

Bob Moses

Engineering U3

## Pointed Clarification

## To the Daily:

In his letter of March 25, Michael McClintock raised an understandable objection with regards to the debate on the death penalty which was recently sponsored by Amnesty International. As the organizers of that debate, we would appreciate the opportunity to clarify a few of the points that he raised.

It is unfortunate that the debate may have appeared "stacked" to people who could not know of the extensive behind-the-scenes work that went into it. Mr. McClintock mentioned several groups that we would have invited had we been impartial. We can only assure him that we approach-

ed police groups, victim's rights groups, and many other groups without success. In fact, many of these groups stated that they have a specific policy against participating in debates. In the end we asked the participants that we already had found for their suggestions for speakers in the debate. It was Bill Domm, Canada's leading proponent of capital punishment who recommended that we invite Reverend Carter.

We would also like to point out that the "trivial rebuttals and namecalling" were beyond our control. We could hardly have pre-screened either the speeches or the members of the audience.

Finally, if our true intention, as Mr. McClintock suggests, had been to propagate our abolitionist position, then surely we would simply have invited Jeffrey Asher, Amnesty International's spokesperson, to come and speak without rebuttal.

Rachel Wernick Vadim Belotserkovsky  
Chris Westbury Jonathan Lakins  
Vivian Lorenzo Anne Welland  
Tina Tolgyesy Chris Gutkind

## A Different Theme

## To the Daily:

During my three years at McGill I have noticed a recurrent theme in letters to the Daily, the "the Daily doesn't reflect the interests of a majority of the students" argument. I am, at one point, going to track one of these people down, so I can benefit from the incredible wisdom of someone who can know intimately the thoughts of roughly 20,000 students. In any case, I was struck by the comment of one letter writer to the effect that "most of campus is not gay, or rastafarian, or whatever." The writer of this letter seems to think that whatever "most students" are (any guesses? I'm at a loss) should be the subject of news, features, etc.

I beg to differ. One of the primary functions of a university in our society, besides training the future intellectual elite, is to reproduce the social order (perhaps "cultural tradition" would be as less cynical phrase). In practice, this means the university works to maintain the dominance of straight, white, wealthy males.

But the university can perform a different function as well, that of creating a context for the critical analysis of our cultural tradition and perhaps attempting to work out something slightly less plagued by domination and exploitation. It is this function of a university that the Daily seems trying to promote and take an active role in. By calling into question all that we hold "sacred" in this society (read: Capitalism and its associated philosophies), the Daily demands that we do not unthinkingly reproduce those irrational and destructive elements of our society that demand the exploitation and hatred of many for the benefit of a few and bring us ever closer to planetary extinction.

As to the letter I mentioned in my introduction, it may or may not be true that most of campus is gay or rastafarian. Such is not the point. What is true is that these people have been marginalized and discriminated against in our society because their lifestyle and appearance do not fall within that narrow range of "normality" that has been determined and enforced by a privileged, reactionary elite. Why are we resistant to reading about gays and rastafarians in the Daily? No human being deserves to be exploited for the sake of "amusement" in the pages of some sick repulsive rag like the *Plumber's Pot* or to be the victims of racist violence. Such hatred and violence do exist and we do not have any 'right' not to know about it. We do not have the 'right' not to act against it, for in our inaction, we become complicit.

It can be argued to what degree the Daily fulfills its critical function, and often the very people it seeks to aid rightly question its effectiveness and even its occasional arrogance in claiming to be their 'voice'. Like any human endeavor, the Daily often succeeds, and it often fails. It may inform, criticize, insult, offend, or merely amuse, but at least it does not "do nothing for fear of doing ill."

If we ever manage to replace our entrenched system of injustice with something more just, or even if we manage to survive a few more decades as a planet, I believe we will owe a large measure of thanks to the McGill Dailys of this world.

J. Peter Nixon  
Arts Rep. to Council

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Etant donné que Kelly fournit de l'aide temporaire aux plus grandes firmes de Montréal, l'affectation que vous recevez aujourd'hui peut vous permettre de rencontrer des gens qui pourraient jouer un rôle important dans votre avenir.

Travaillez donc pour Kelly cet été — et gagnez un bon salaire tout en acquérant l'expérience dont VOUS avez besoin pour un bon départ de carrière.

Montréal

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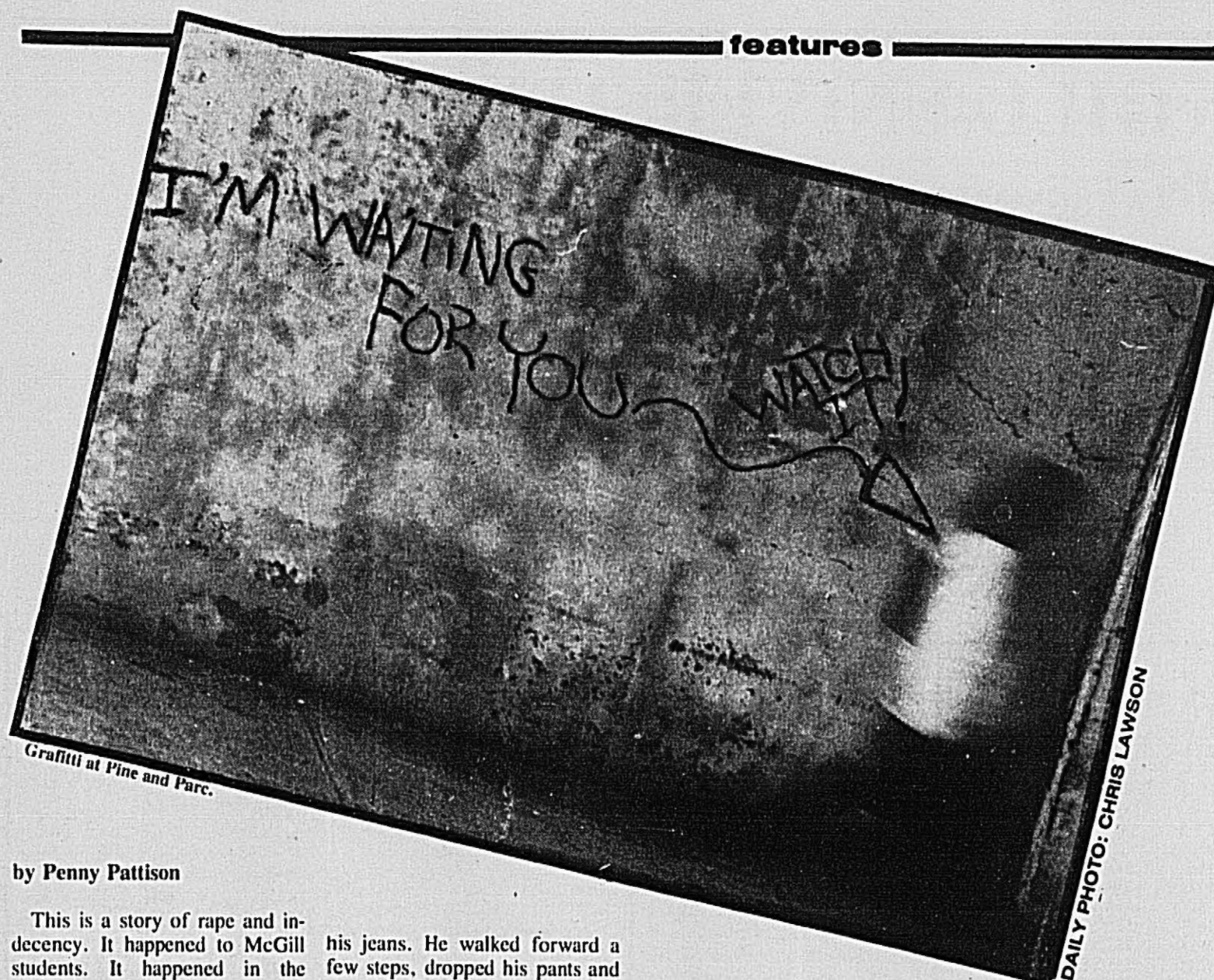
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Graffiti at Pine and Parc.

DAILY PHOTO: CHRIS LAWSON

# Rape in the ghetto

by Penny Pattison

This is a story of rape and indecency. It happened to McGill students. It happened in the McGill ghetto. It happens all the time.

"My roommate and I were walking home from a club late one night in February when I noticed a man had been behind us for a few blocks. By the time we reached Durocher, I realized he was following us. He crossed the street when we did, and had been closing the gap between us. He was short, stocky, and obviously drunk.

"We decided to stop walking and let him pass. He came up beside me, leered and unbuckled

continued from page 3

his jeans. He walked forward a few steps, dropped his pants and turned to face us. I tried to cross the street and he reached for me — 'I want to touch you. Let me touch your ass!' I told him to get the fuck away from me and go home. He lunged toward Sarah (a pseudonym), 'I want your ass!'

"I looked around. The street was dark and empty and there was no place to go. He kept coming at us, he had his penis in his hand and he was getting more aggressive. I grabbed Sarah's arm and we ran up the street. He tried to chase us but couldn't run

because his pants were down. He screamed 'Bitches! Come back you fucking bitches!'

"I really regret not kicking him in the crotch. I hated him for making me feel so afraid. I've never felt that kind of hatred before."

Fifteen minutes after his attack on the two women, this man followed another young woman into her security building, up to her apartment. He threw her down a flight of stairs, beat her and raped her. He is presently in

custody awaiting a trial date.

You might consider the two women that got away lucky. They don't see themselves as lucky. They don't have the simple freedom of walking home safely. "It's a violation of personal freedom — freedom that everyone should be entitled to."

More than age, race or income, gender is the biggest cause of fear. All women put some boundaries around their lives because of the fear of being raped.

Whether it be staying home from a movie or refusing a night job for fear of walking home alone, ones opportunities are limited if she is a woman.

"Women are told by police and other officials that the best way to avoid attack is to severely limit their freedom," said HFAHP, a women's help group. "They must not walk certain places at certain hours. This implies that if a woman 'breaks' these rules, then she deserves to be sexually assaulted. This puts all of the onus on women — in reality, the victim is never at fault (as for any other crime) and the attacker is always to blame."

Statistics are hard to come by, and the police are reluctant to give them out, but the McGill Women's Union estimates that Ghetto attacks occur at a rate of one per week. The McGill Ghetto has the second highest rate of sexual assault in Montréal.

If you're a woman living in the Ghetto, if you're a woman that goes out after sundown, or if you're a woman that walks alone, then you're a woman that faces consequences of harassment, assault or maybe even rape.

Fight back with precaution. Walk tough, carry your keys between your fingers and keep hairspray in your purse.

If you're a man and you see a woman walking alone at night, walk past her, or on the other side of the street, so she doesn't think she's being followed. All men can be suspected of rape whether they are capable of it or not.

The time has come for everyone to sensitize themselves to rape and wake up to the fact that it's not just a woman's problem, it's a social reality.

## ...from time immemorial

But there are at least two facts that should have raised suspicion about the book's validity of information and its thesis, Finkelstein pointed out.

The first is Peters' complete lack of academic credentials, he said. The second is that all serious scholarship, up until Joan Peters' appearance on the scene, had completely rejected it.

Finkelstein called Peters' work a "recycled" thesis from a 1942 book by Ernst Frankenstein entitled *Justice For My People*. He stated that this book was a "straight forward propaganda tract" written in the hope that it would influence the British to open the doors to Palestine.

According to Finkelstein, Peters plagiarized Frankenstein. "Whole chunks of the book had been plagiarized and lifted wholecloth in Joan Peters' 'revelatory' book. We're not even talking of the plagiarizing of scholarly work."

Finkelstein described how he had sent copies of his discovery to the executive editor of Harper and Row, Aaron Asher. Asher, asked

whether what Peters had done was plagiarism, allowed only that "Joan Peters mishandled the mechanics of citation."

Finkelstein cited respected Israeli demographers Douve Freeland and Calvin Goldscheider, Chair of the Department of Demography at Hebrew University, who state categorically that "Arab population growth during the mandate period was due almost entirely to natural increase." That is, it was *not* due to massive surreptitious Arab immigration into Palestine.

He also investigated the bibliography and the documents used in Peters' book: "I was really awestruck by the extent of the fabrication, the extent of the falsification of documents that occurred in the book," he said, but added that only this could have supported "such an absurd thesis".

Documents Peters used to 'prove' that the British were turning a blind eye to hoards of Arab immigrants actually show the reverse. The 1935 British report to the League of Nations which she claims contains only Jewish

immigration into Palestine, Finkelstein discovered, actually contains nine pages of parallel tabulations of Jewish and Arab immigration:

"This was all very clearly listed in the table of contents under the appropriate heading," he said, as with every other British report to the League of Nations between the years 1926-1939, which Peters claims to have scrutinized.

Another example of fraud that Finkelstein cited was Joan Peters' demographic 'study' of Palestine which counted Christian Arabs as non-Arabs, thereby surmizing a marginal Jewish majority.

"If you add the Christian Arabs with the Muslim Arabs you have 60 thousand Jews and 90 thousand Arabs," said Finkelstein.

In addition, he notes, reputable demographers believe there were not 60,000 but at most 40,000 Jews. Even the charts in the back of her book "don't add up — her numbers don't support her own thesis."

While the book received over 200 rave reviews in the U.S., Finkelstein stated, "I couldn't get a letter published or elicit a reac-

tion from any reporter or magazine that had carried rave reviews of her book".

After confronting Peters on a radio programme by telephone, citing the example of the falsification of documents, and quoting from her book, Finkelstein said he was shocked to receive Peters' reply of 'I didn't write that'.

Peters' mistake, he said, was to produce a British edition of the book: "It came out in February, 1986 and within one week of the book's publication, it was resoundingly trashed all over England by reputable scholars. The reaction on the part of Israeli scholars was one of embarrassment."

It is sad to note that not a single person has since rescinded their endorsement of the book with the exception of two minor figures.

"When it comes to the Middle East, we're not dealing with a rational universe in the United States," Finkelstein has concluded. "Scholarship has no meaning whatsoever. Anything that you can fabricate to support the most preposterous thesis (as long as it supports the status quo) can win the day."





# McGILL UNIVERSITY

## 1987 SUMMER INSTRUCTIONAL ATHLETIC PROGRAM

FOR MEMBERSHIP INFORMATION CALL 392-4725  
(As of April 21, please call 398-7000)

CLASSES ARE SUBJECT TO A MINIMUM REGISTRATION

REFUND POLICY: An administrative fee will be charged for withdrawal prior to the course starting. No refunds will be given after the course starts.

FOR FURTHER INFORMATION CALL

### 392-4737

As of April 21 — 398-7000

### REGISTRATION

Commences April 29th  
08:30 to 18:30  
Currie Gymnasium  
475 Pine Avenue West  
Montreal, Quebec  
Office G35

CLASSES START THE WEEK OF MAY 11

COURSE	DAY	TIME	COST	NO. OF WEEKS
<b>DANCE</b>				
JAZZ I	Mon. & Wed.	17:30-19:00	\$45/\$70	8
JAZZ II	Mon. & Wed.	19:00-20:30	\$45/\$70	8
SOCIAL	Wednesday	18:00-19:30	\$25/\$41	8
	Wednesday	19:30-21:00	\$25/\$41	8
<b>RACQUETS</b>				
<b>SESSION I (MAY 11 TO JUNE 21)</b>				
TENNIS (INTRO)	Monday	17:00-18:30	\$35/\$47	6
	Tuesday	18:30-20:00	\$35/\$47	6
	Wednesday	17:00-18:30	\$35/\$47	6
	Thursday	17:00-18:30	\$25/\$47	6
	Friday	18:30-20:00	\$35/\$47	6
	Saturday	10:30-12:00	\$35/\$47	6
	Saturday	14:00-15:30	\$35/\$47	6
	Sunday	09:00-10:30	\$35/\$47	6
	Mon. & Wed.	18:30-20:00	\$60/\$85	6
TENNIS (INTER)	Tuesday	17:00-18:30	\$35/\$47	6
	Thursday	18:30-20:00	\$35/\$47	6
	Friday	17:00-18:30	\$35/\$47	6
	Saturday	09:00-10:30	\$35/\$47	6
	Sunday	10:30-12:00	\$35/\$47	6
	Mon. & Wed.	18:30-20:00	\$60/\$85	6
TENNIS (ADV)	Tues. & Thurs.	18:30-20:00	\$60/\$85	6
TENNIS CLINICS				
June 23 - July 2	Tues. & Thurs.	18:00-20:00	\$50/\$60	2
June 22 - July 1	Mon. & Wed.	18:00-20:00	\$50/\$60	2
SQUASH	Monday	18:15-19:45	\$25/\$37	6
	Tuesday	17:30-19:00	\$25/\$37	6
	Wednesday	17:30-19:00	\$25/\$37	6
	Thursday	18:15-19:45	\$25/\$37	6
		CALL FOR APPOINTMENT	\$13/\$17	
SQUASH PRIVATE	Monday	19:00-20:00	\$25/\$37	6
BADMINTON	Monday	19:00-20:00	\$25/\$37	6
<b>SESSION II (JULY 6 TO AUGUST 16)</b>				
TENNIS (INTRO)	Monday	17:00-18:30	\$35/\$47	6
	Tuesday	18:30-20:00	\$35/\$47	6
	Wednesday	17:00-18:30	\$35/\$47	6
	Thursday	17:00-18:30	\$25/\$47	6
	Friday	18:30-20:00	\$35/\$47	6
	Saturday	10:30-12:00	\$35/\$47	6
	Saturday	14:00-15:30	\$35/\$47	6
	Sunday	09:00-10:30	\$35/\$47	6
	Mon. & Wed.	18:30-20:00	\$60/\$85	6
TENNIS (INTER)	Tuesday	17:00-18:30	\$35/\$47	6
	Thursday	18:30-20:00	\$35/\$47	6
	Friday	17:00-18:30	\$35/\$47	6
	Saturday	09:00-10:30	\$35/\$47	6
	Sunday	10:30-12:00	\$35/\$47	6
	Mon. & Wed.	18:30-20:00	\$60/\$85	6
TENNIS (ADV)	Mon. & Wed.	17:00-18:30	\$60/\$85	6
	Tues. & Thurs.	18:30-20:00	\$60/\$85	6
TENNIS CLINIC	Mon. through	18:00-20:00	\$60/\$72	1
Aug. 17 - Aug. 21	Friday			
TENNIS PRIVATE		CALL FOR APPOINTMENT	\$14/\$18	
SQUASH	Monday	18:15-19:45	\$25/\$37	6
<b>FITNESS</b>				
GET FIT	Tues. & Thurs.	17:30-18:30	\$30/\$55	8
ACTION	Mon, Wed. & Fri	12:00-13:00	\$43/\$68	8
AEROBICS	Mon. & Wed.	17:30-18:30	\$35/\$60	8
	Tues. & Thurs.	12:15-13:15	\$35/\$60	8
	Tues. & Thurs.	18:00-19:00	\$35/\$60	8
LOW IMPACT				
LITE WEIGHT	Tues. & Thurs.	17:30-18:30	\$35/\$60	8
RUBBER BAND	Monday	18:00-19:30	\$35/\$47	6
WEIGHT	Wednesday	17:30-19:00	\$35/\$47	6
TRAINING	Thursday	17:30-19:00	\$35/\$47	6
INDIVIDUAL		BY APPOINTMENT	\$20/\$28	
WEIGHT				
TRAINING	Monday	17:30-18:30	\$20/\$32	6
RUNNER'S CLINIC				

Make this summer the time to improve at your favourite sport or to become acquainted with a completely new activity. All of our courses are taught by experienced, well qualified instructors who are interested in making your summer recreation more fun and enjoyable.

Both gymnasium members and non-members may participate in the instructional program. Non-members pay a separate fee and their use of the athletic facilities is limited to the days and times of their course.

COURSE	DAY	TIME	COST	NO. OF WEEKS
TOTAL	Monday	12:15-13:15	\$ 2/\$ 4	17
WORKOUT	Monday	17:30-18:30	\$ 2/\$ 4	
Pay-as-you-go	Tuesday	12:15-13:15	\$ 2/\$ 4	
	Tuesday	17:30-18:30	\$ 2/\$ 4	
	Wednesday	12:15-13:15	\$ 2/\$ 4	
	Wednesday	17:30-18:30	\$ 2/\$ 4	
	Thursday	12:15-13:15	\$ 2/\$ 4	
	Thursday	17:30-18:30	\$ 2/\$ 4	
	Friday	12:15-13:15	\$ 2/\$ 4	
	Friday	17:00-18:00	\$ 2/\$ 4	
<b>MARTIAL ARTS</b>				
TAE KWON DO	Tues. & Thurs.	18:00-19:30	\$45/\$70	8
TAI CHI	T.B.A.		\$45/\$70	8
SHITO-RYU	Mon. & Wed.	19:30-21:00	\$45/\$70	8
<b>OUTDOOR PURSUITS</b>				
<b>SESSION I (MAY 16 TO JUNE 20)</b>				
KAYAKING	Saturday	09:00-10:30	\$25/\$37	6
ROCKCLIMBING	Saturday	09:00-15:00	\$35/\$40	1
(Val David)	May 23/87			
	Saturday	09:00-15:00	\$35/\$40	1
	May 30/87			
BOARDSAILING	TBA			
<b>SESSION II (JULY 11 TO AUGUST 15)</b>				
KAYAKING	Saturday	09:00-10:30	\$25/\$37	6
<b>V A R I</b>				
<b>SESSION I (MAY 11 TO JUNE 22)</b>				
GOLF	Monday	12:00-13:30	\$35/\$47	6
	Tuesday	17:30-19:00	\$35/\$47	6
	Tuesday	19:00-20:30	\$35/\$47	6
	Wednesday	18:00-19:30	\$35/\$47	6
	Saturday	10:00-11:30	\$35/\$47	6
YOGA	Tues. & Thurs.	17:30-18:45	\$25/\$50	8
CPR BASIC	Saturday	09:00-16:00	\$70/\$75	2
	May 23 & May 30			
CPR: RE-CERTIFY	Sat. May 23	09:00-16:00	\$32/\$35	1
CPR HEART-SAVER	Tues. May 26	17:30-21:30	\$32/\$35	1
EQUESTRIAN (Pierrefonds)	Monday	19:00-20:00	\$75/\$80	6
	Wednesday	20:00-21:00	\$75/\$80	6
	Friday	19:00-20:00	\$75/\$80	6
	Saturday	14:00-15:00	\$75/\$80	6
<b>SESSION II (JULY 6 TO AUGUST 16)</b>				
GOLF	Monday	12:00-13:30	\$35/\$47	6
	Tuesday	17:30-19:00	\$35/\$47	6
<b>SESSION II (JULY 11 TO AUGUST 15)</b>				
EQUESTRIAN	Saturday	14:00-15:00	\$75/\$80	6
<b>AQUATICS</b>				
BRONZE CROSS (Pre. Reg. Bronze Medal. & Sr. Art. Resp. Cert.)	Monday	17:30-21:00	\$32/\$48 (Exam fee \$8.00)	8 (C)
BRONZE MEDALLION (Pre. Req. White or Life Saving 3)	Wednesday	17:30-21:00	\$32/\$48 (Exam fee \$12.00)	8 (C)
LIFE SAVING 1,2,3 (no pre. req.)	Tues. & Thurs.	19:00-20:30	\$20/\$32	3 (W)
SWIM FIT	Tues. & Thurs.	13:00-14:00	\$15/\$27	3 (W)
	Tues. & Thurs.	20:00-21:00	\$26/\$50	6 (C)
	Tues. & Thurs.	19:00-20:00	\$15/\$27	3 (C)
STROKE EFFECTIVENESS				
RED CROSS BEGINNERS (Yellow, Orange, Red, Maroon)	Saturday	10:30-11:30	\$22/\$34	6 (C)
	Friday	13:30-14:30	\$22/\$34	6 (C)
INTERMEDIATE / SENIOR (Blue, Green, Grey & White)	Saturday	11:30-12:30	\$26/\$38	6 (C)
	Tues. & Thurs.	19:00-20:30	\$20/\$32	3 (W)

(C) = Currie Pool - 475 Pine Avenue West  
(W) = Weston Pool - 555B Sherbrooke St. West



# Bureaucratic McGill

by Elizabeth Pasternak

**P**lumbing the depths of the F. Cyril James Building is anything but a simple task. For every position, committee, channel, and backdoor there is a theory, a criticism, and sometimes even a commendation. Our very own collegial Administration has been described as everything from an *ancien régime* to a consensus-based democracy.

Professor Pierre Boule of the History department has developed a theory on the structure of the university, calling it "perhaps the last medieval institution."

Boule finds that a lot of universities resemble a medieval hierarchy, but at McGill "there is a mixture." The Senate at McGill, explains Boule, has control over academic matters and is made up of people elected "freely" by "various constituencies" within the university. But the Board of Governors (BoG) is the supreme authority.

"On the one hand a democratic, elective structure," says Boule, "on the other hand, a self-perpetuating, nominating institution, very typical of old style, pre-modern institutions."

While maintaining that the Senate is more democratic, Boule notes that it was only after 1967 that professors obtained a majority on the Senate. But he says, "The real power in the Senate seems to me to be in the Steering Committee, and if you look at the Steering Committee it is overwhelmingly administrative."

Boule sees a parallel between the university system and an *ancien régime*. He draws an example from the way in which senior administrative positions are selected.

**S**election committees used to recommend only one name to BoG for appointment. But recently, "There has been a tendency to ask those committees, which are advisory only... to recommend not one name but three, so that the Principal would have the opportunity to make the wise, judicious choice away from political tensions. And that is a remarkable shift because it's exactly how the *ancien régime* in France did it... The idea was that the King should be able to choose the people he wished."

Unlike a democratic government, Boule explains that at McGill, "We are continuing under the old system in the sense that the person who knows best is the person who has the least vested interests and is therefore the people above."

"It's an absolutist model," says Boule, "But by absolutism I don't mean a dictatorship. Absolutism simply means the power issues from the top, rather than the bottom... That power is meant

to be at the service of the base..."

Economics Professor Sid Ingerman acknowledges the hierarchical structure of the Administration in some situations. "On the day to day mechanics of the university there's a wide dispersion of administrative power. But when you get to questions that matter, then decisions are made at some very high level and are almost impossible to change."

VP Academic Freedman disagrees with this view, saying the Administration is more of a "bottom up decision making... Basic decisions of policy are made in a time-consuming fashion, where faculties, students or committees devise policies that are approved through faculty, committees of Senate or Senate itself, and then implemented by the Administration."

Biology Professor John Southin feels that "McGill Administration is quite autocratic, despite its appeal to consensus. Consensus is a term they trot out when it suits their purposes."

Southin believes that 'collegiality', a term administrators use to describe the system, suggests "that the governing and the governed are one." But this, he says, is like "a pea under a walnut shell; you never know when it's going to be invoked."

Southin, the Residence Director of McConnell Hall for the past 17 years, says the decision to limit the number of returning students in residence is an example of selective consensus. "None of the residence directors were consulted," says Southin, "We were all opposed and that's probably why we weren't consulted."

In response to those who find collegiality arbitrary, Freedman says, "There is no perfect system. For my part, I would prefer the present system that we have where colleagues for a period of time, act as academic administrators."

**I**ngerman feels the division between Administration and faculty is due to McGill's lack of a faculty association with legal rights to bargain with the Administration. "This is virtually the only university in Québec that has no collective agreement," notes Ingerman, which "means staff rights and benefits in the final analysis are controlled by the Administration."

There is a grievance procedure and a body of rules and regulations. But since they have no force of law, "the Administration when it really wants to can do anything it pleases in these areas," says Ingerman.

This situation, "helps to create a kind of fear on the part of staff members — fear to disagree with the Administration, fear of doing anything highly creative and out of the ordinary. It has contributed

to a certain conservatism that is not consistent with true academic accomplishment."

Ingerman emphasizes the demoralizing aspect of the "fundamentally paternalistic atmosphere" at McGill: "This kind of soft repression affects the young people who come here and realize that they must not rock the boat. And it also affects the older people because we now have seen extraordinarily arbitrary decisions being made by the Administration about early retirement, basically trying to force people onto reduced salaries as they approach retirement."

"The university Administration has captured, in a sense, one of the existing staff associations. The McGill Association of University Teachers (MAUT) has become a kind of rubber stamp body for Administration policy. They do complain about small things once in a while but they are fundamentally irrelevant to basic decisions."

Ingerman says MAUT is "a kind of pathway to becoming administrator." Ian Brodie, Students' Society Vice-President External, points out how present administrators VP. Freedman, VP/Dean Gordon MacLaughlan, VP Davenport, as well as Dean Gopnik, have all been past presidents of MAUT. "Performance in the MAUT is a way of proving loyalty to the Administration," says Ingerman.

Freedman on the other hand, does not see a great division between faculty and Administration. "I'd like to think (the relations are) excellent because I'm a member of the Faculty myself... I am not in favour of a formal faculty union because that puts things in a much too confrontational and legalistic mould, and is the very opposite of collegiality."

**A**t the top of the administrative structure, there have been shifts in the concentration of power. Brodie explains that what was instituted originally as a balance between Senate and BoG, has now shifted, favouring Senate: "The Senate at McGill is responsible for more areas than any other Senate at a Canadian university."

While Senate's responsibilities are labelled as academic, they have expanded to include areas such as physical development, business operations (for example, the bookstore), and art collections. At other universities these areas are under the jurisdiction of the Board of Governors, he says.

Freedman doesn't see a power shift. "The role of Senate and

BoG are clearly set in the statutes... Since May 1972, there has been no change — the same rules and statutes have been in effect."

Freedman says that many Senate committees are advisory. "For instance, there is a subcommittee of the Senate Committee on Physical development, but anything they decide has to be confirmed and enacted by the BoG," he said.

But according to Brodie, not only has control shifted among bodies of government, but also within these bodies. "Certain people build up power blocks around them," he says. "Freedman is at the centre of everything that has to do with academic standing and procedure at the University."

**B**rodie says that when Freedman was appointed VP Academic, he was in charge of the five undergraduate faculties — Arts, Science, Management, Engineering and Education. The other faculties were under the VP Administration. Says Brodie, "That position was held by a professor and when it was changed into a non-academic position, all the responsibilities of the professional faculties were transferred to Freedman's portfolio. He's now responsible for all faculties."

Freedman has a different interpretation of McGill's bureaucratic history. "The previous VP Academic had eight faculties plus the libraries. It was not a very efficient system because some faculties were reporting to one Vice-Principal and other faculties reporting to another Vice-Principal... it was just a reallocation of portfolios."

Freedman added that Principal Johnston reshuffled all the portfolios in 1981. "In other words," he says, "the assignment of duties to the Vice-Principals is the responsibility of the Principal."

Last summer, departments such as Registrars and the Admissions

Office, which were formerly under Planning and Academic Services, were transferred to Freedman's control.

Brodie predicts that Freedman's next move will be to bring the Cashier's Office under his jurisdiction in order to be more accommodating to students. Freedman likes the idea. "The idea has occurred to me... a new student's first contact is with the Cashier's office. In terms of humanizing student services, the Cashier's Office is certainly one place we would like to put under the same umbrella."

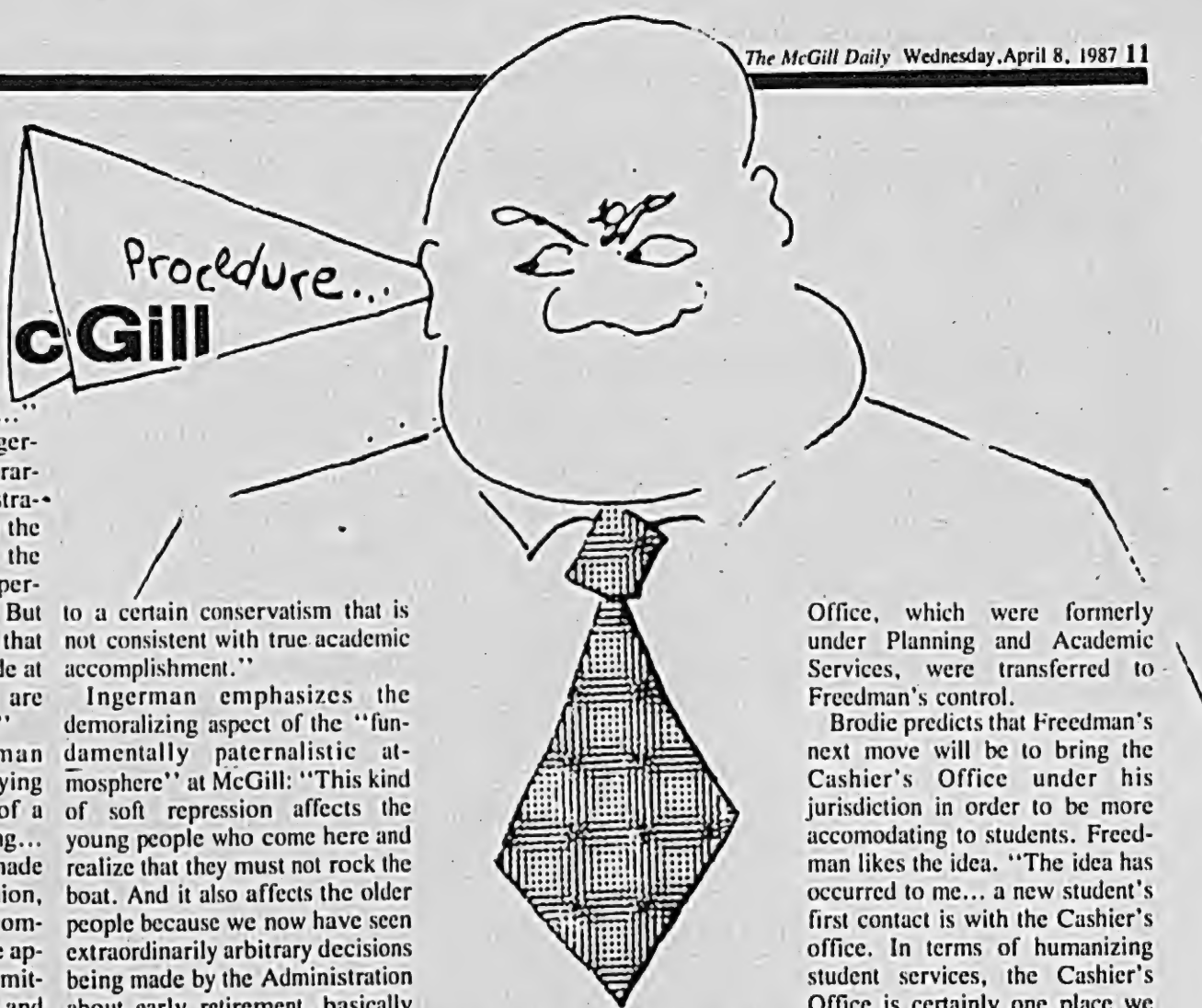
**E**conomics professor Alan Fenichel notes, "With Principal Johnston being essentially a fundraiser and having apparently little to do with the academic function of the university, Freedman has clearly taken over the role totally."

Boule also feels that the Principal is not exercising his power as he is busy with "other essential things." The delegation of duties to the Vice-Principals is part of the process, but Boule wonders if "maybe it's too much and it weakens the upper echelons because they aren't the Principal."

Freedman isn't worried. "We operate on a cabinet system where the Principal and the five Vice-Principals function as a Cabinet in making all important decisions and the Principal is closely involved in all these decisions. The Principal has been involved in the most successful fundraising campaign ever to be held in Canada and that involves a certain amount of time away from the University."

Southin points out an overall problem in Administration: "The danger you get at McGill is that too many of the people running are technically trained. The VP Academic is a medic, the Associate VP is a chemist, the VP Research is a biologist." With most of the senior positions being held by scientists, Southin feels that "the Arts get shafted and that the types of solutions being applied to problems are coming out of a scientific paradigm rather than humanistic."

Fenichel says, "It's the nature of the institutional arrangements that allow (Freedman) to have taken on the powers that he has and to function the way he does. It just isn't a democratic place. If it wasn't Freedman, it would be somebody else... there's been other times when other positions in the Administration have dominated."







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**FESTIVAL '87  
APRIL 28 - MAY 2**

- Tuesday:** A LIFE IN THE THEATRE by David Mamet  
COLLEDIOSCOPE\* by Guy Rodgers
- Wednesday:** MINNESOTA MOON by John Olive  
JACK OF HEARTS\* by Rochelle Bruneau
- Thursday:** TOTAL ABANDON by Larry Atlas  
PVT. WARS by James McLure
- Friday:** TRAMPS\* by Allan Patrick  
CHOCOLATE CAKE by Mary Gallagher  
SELF OFFENCE\* by Ann Lambert
- Saturday:** FENCE\* by Jean-Frederic Messier  
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## McGILL STUDENTS' SOCIETY STUDENT LEADER REGISTRATION



ATTENTION ALL McGILL STUDENT LEADERS

The 1987/88 President, Editor, Chairperson, Co-Ordinator or Chief Officer of any McGill student Club, Society, Publication, Service, Council, Committee or Association must register with the McGill Students' Society **NO LATER THAN APRIL 15, 1987.**

Registration allows McGill organizations to:

1. be able to book space in the University Centre;
2. be able to book space in other campus buildings at McGill rates;
3. receive the summer edition of the McGill Student Leader Bulletin;
4. be kept informed about the leadership seminar in September;
5. receive a copy of the operating manual for club officers.

**Campus groups not registered by April 15th will be considered inactive and will lose all campus privileges until such time as they are reinstated.**

Student leaders must complete the form below or obtain a "Summer Registration" form from the Students' Society General Office, Union 105, 3480 McTavish Street, complete it and hand it in **By April 15th** to Leslie Copeland, Operations Secretary.

## SUMMER REGISTRATION FORM

1. Organization \_\_\_\_\_

Campus Address \_\_\_\_\_  
(Building) \_\_\_\_\_ (Room No.) \_\_\_\_\_

Campus Telephone No(s) (1) \_\_\_\_\_ (2) \_\_\_\_\_ (3) \_\_\_\_\_

2. Your organization is recognized by the \_\_\_\_\_  
(N.B. Only the Students' Society, the 14 Faculty and School Societies and the Students' Athletics Council have the authority to recognize other campus groups.)

3. Name of Chief Officer \_\_\_\_\_ Title \_\_\_\_\_

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4. If you will not be in the Montreal area during the summer, please fill in the name and summer address of one member of your organization who will be in Montreal.

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## 5. AUTHORIZATION TO RELEASE INFORMATION

The Students' Society is often asked for the address and phone number of students holding various positions at McGill. Kindly initial one or more of the following lines authorizing the Society to give the above addresses and phone numbers to those requesting them:

- a) Student leaders on campus only \_\_\_\_\_
- b) Any member of the public asking to get in touch with the person holding your position \_\_\_\_\_

Signature \_\_\_\_\_ Today's Date \_\_\_\_\_

Hand this form in at the Students' Society General Office or mail to:  
Leslie Copeland, Operations Secretary, Room 105, 3480 McTavish, Street, Montreal, Quebec H3A 1X9



# Welcoming the extra-terrestrials

by Theo Argitis

After a mass supper, four hundred well-dressed disciples turn their attention towards a long-haired bearded man. He is dressed completely in white and bears an uncanny resemblance to Christ. The disciples surrounding him reinforce the image.

He is Rael, and he is their prophet.

Rael's message is simple. He believes we were created by extraterrestrials, rather than God.

Rael explains his philosophy in a glossy, hard cover book entitled *Space Aliens Took Me to their Planet*.

Whereas Christians and Moslems believe a God created us, Rael believes that the character Elohim in the Bible, which was interpreted by Christians as referring to God, actually refers to extraterrestrials. They claim that these extraterrestrials are 25,000 years older than human beings.

In order for mankind to accept creation by extraterrestrials, the truth about Elohim has been mystified.

According to Michel Belnet, Rael's main disciple, the difference between Elohim's higher civilization and our lower civilization would not have permitted primitive peoples, like humans in ancient times, to understand the real 'truth' of our existence.

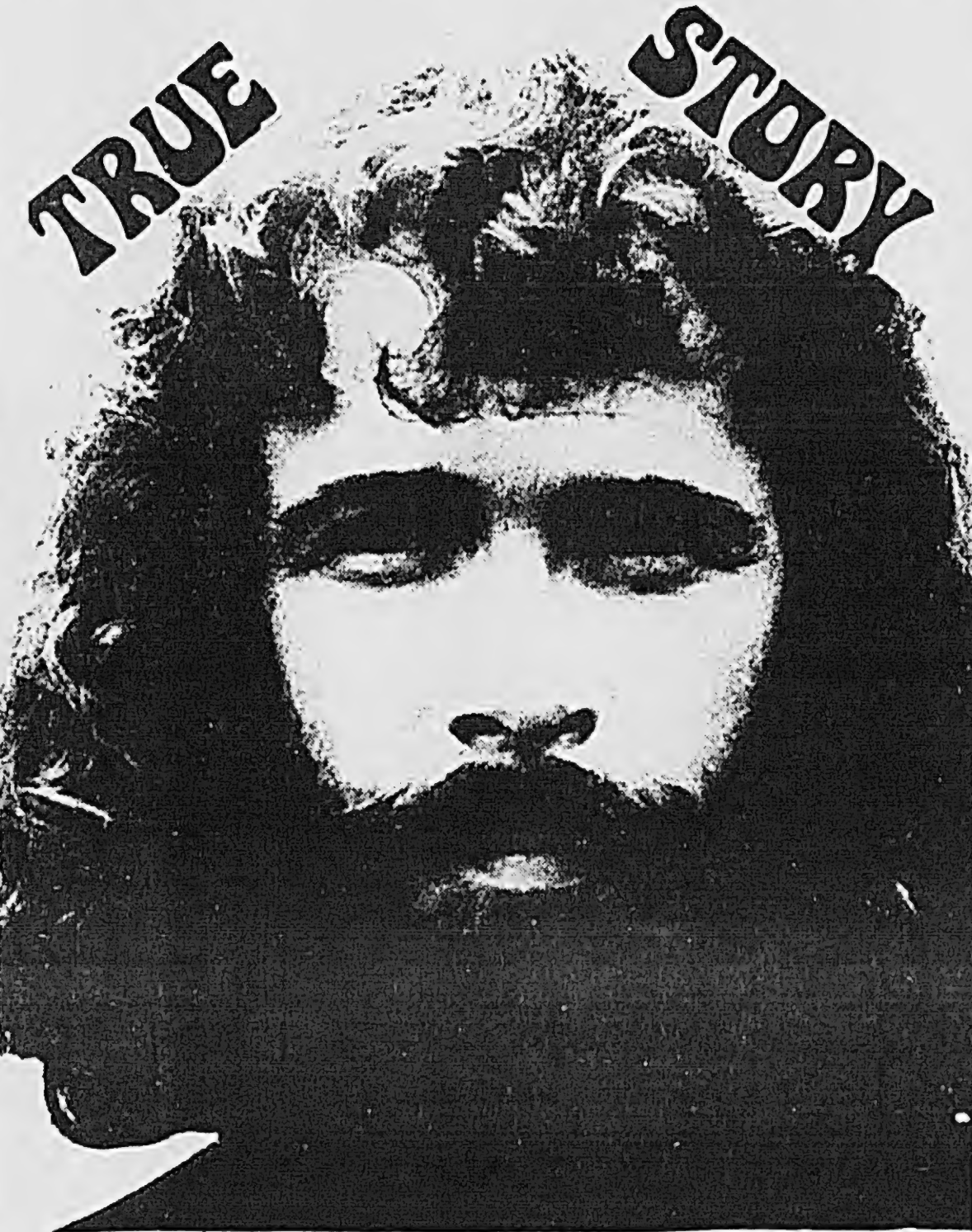
With this belief that extraterrestrials created us, Rael reinterpreted the major events of the Bible. "All the religious legends which you read about in all the holy Scriptures were not Godly but were caused by technological feats," Belnet said.

Rael believes Genesis was the work of genius scientists rather than God. These extraterrestrials possessed both the knowledge and technology to create other beings. A scientist named Satan, opposed these genetic experiments and convinced the government of Elohim to disallow this type of research.

The pro-genetic research scientists led by Lucifer (who is not the same as Satan) were forced to do their work in exile. After rigorous studies, they decided Earth was the ideal planet for them to do their research. In the area known today as Israel a batch of these renegade scientists created humans, or Adam and Eve, as we know them.

Rael writes in his book, this little group of creators (i.e. the serpent) wanted to give the truth of their creation (the apple) to Adam and Eve. However, the government of Elohim feared that this knowledge would make the newly created race superior to their own. They told the scientists to put an end to their experiments and leave the Earth.

The rest of Rael's message is this same type of re-interpretation of the Bible. For example, the Jewish race are the offspring of Elohim and the "daughters of



men." Noah's Ark was a spaceship, and the floods were a nuclear holocaust.

Rael claims to have "made an encounter with extra terrestrials in central France, who bore a message addressed to all of humanity."

Rael claims he is the last of many prophets sent by Elohim which include Moses, Buddha, Mohammed, and Jesus Christ (who "was born from the union of one of these Elohim with a girl of the Earth"). He claims to have met all these prophets when he was taken to Elohim in 1975.

Rael preaches that we are in the age of the Apocalypse, "the age of revelation", which was foreseen by the Bible. He believes his purpose is to spread the message of Elohim to all humanity and to build an embassy for Elohim and await their arrival.

Mike Kropveld, head of Cult Project, believes the Raelian movement is very "upfront", he believes that many of these religious movements and cults are a sign that we are moving towards

a dictatorial society. "When people are willing to give themselves up to these leaders and gurus, I can't be too optimistic of our future society."

Kropveld believes that these religious movements fill a need for certain people. "There is a sense of community and a direction towards positive goals," he said. Also, he wishes to demythitize the belief that these leaders are insane or devious.

"Most of them have gone through a conversion and they all start off with a firm conviction," he said.

The only question Kropveld has about the Raelian movement are their politics. Rael's ideal government is what he calls genioeracian elite government of intellectuals.

Rael writes in his book, "Only those who have an intellectual coefficient of at least 50% above the average will be eligible for a public post and those who will be able to vote will have an intellectual coefficient of at least 10% above the average."

Marie-Helene Parent, one of Rael's disciples, admits that an intelligence test of that kind does not exist, but is confident it will very soon be discovered. She also does not believe that an elite of geniuses could ever enforce a dictatorial type government. "Intelligence is to be able to make sense things and to make certain (logical) links, how could anyone who can do this abuse their power," she said.

The perception many people must have of Raelians is that of lunatics or (to put it more politely) people who are mentally unstable. But this is very much a myth. Even though one cannot become a Raelian until they are "capable to fully understand", i.e. 14-18 years old, his followers are of all ages and very middle class.

Raelian sympathisers range from yuppies to people with large families to senior citizens. The common denominator which most of Rael's followers had before they discovered his religion was the not so common belief of extraterrestrials. This seems to have brought them together.

Parent simply believed that life existed on other planets. "I was

intrigued by extraterrestrials, and when I read his book I believed it," she said.

Lise Lippe, another of Rael's disciples, said she had studied the Bible in 1969 and now then, even before she had heard about Rael, that the Scriptures were talking about extraterrestrials rather than God. Being "sexually liberated", she feels very comfortable with Rael's philosophy which puts pleasure one can attain above any "dumb" disciplinary customs.

Gregory Baum, professor of Religious Studies, believes religious movements, in themselves, are not a recent phenomenon but the demography of their audiences are. "What is new is the presence of these new religious movements in the middle class," he said.

In an age of secularism, Baum finds it somewhat baffling how many of these new religions emerge. He believes that one of the major reasons for this upsurge in unorthodox religious movements and cults is due to the lack of alternatives between secularism and the older religious movements faced by individuals.

"Secular philosophies have too many question marks, and many of the older religions are becoming too rational," Baum said. Another, very likely possibility, is the need to encounter with what Baum calls "the infinity, the divine." That explanation is very easy to understand when you witness the sight of 55 people attentively anticipating their baptism.

Raelians believe that good people could live forever. They believe that our creators possess a computer, very much beyond our understanding, which could monitor us in our daily life. If we do more good things than bad things we will live an eternal life. Raelians believe that Elohim has the technology to recreate us from our individual wave lengths by putting one of our cells into a machine.

The purpose for the baptism is to signal to the computer to take into account that this person believes in the "truth" so as to add some positives to his wave length (as opposed to negatives). Applying holy water to the forehead, Raelians believe, helps the transmission of electricity from Rael's hand to the recipient's head, releasing that person's wave length to be caught by the computer.

"It's the transmission of the cellular plan. Each cell of our body has our genetic code (wave length)," Marie-Helene Parent explains.

The techniques and beliefs of the Raelians are very unconventional. However, their purposes are similar to most other religions, namely assimilation into an eternal life.





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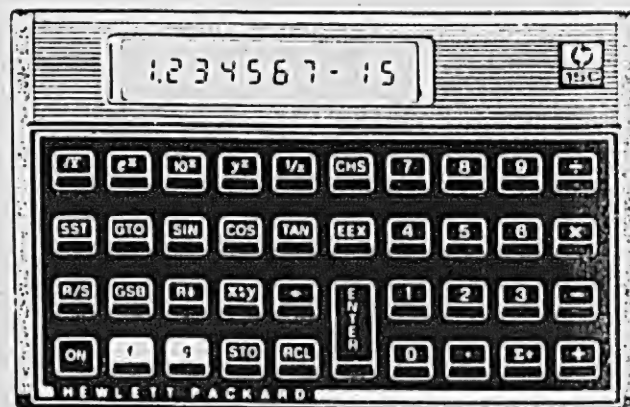
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# Magazines subvert smut

by Nairne Holtz

While every good feminist in North America writes her book about the pornography debate, a group of Yale students have taken the issue out of the ivy tower and created an alternative sex magazine which they hope to publish in April.

Most feminists sit on the fence when it comes to pornography. Porn is not cool — but censorship is worse — and yes, Virginia, there is erotica. But Sara Cohen, the magazine's co-editor, does not take any of these positions and is not interested in creating politically correct erotica.

"I think the distinction between porn and erotica is bogus. Pornography is connotated with violence, objectification and industry. Erotica is supposed to be more pleasant but it's basically a hoax. Something is called erotica if it's 'art' or not mass produced, but they both function to turn people on," she said.

"Our project is not exclusively about turning people on, it's more about stirring things up. A lot of our stuff is reactive to mainstream porn set ups," she continued.

The magazine, which is as yet unnamed, (suggestions have been 'Project Stench', 'Sphincter' and 'Teats and Pussy') is intended to subvert the conventions of mainstream porn. Cohen said a lot of the photos are satires, jokes and exposures of mainstream porn situations.

The magazine is feminist too in that it "addresses women's desires which we don't see anywhere," Cohen said.

"The project critiques mainstream porn which is hostile to women or boring, with photos that satirize typical depictions of women. A strong interest for me is in confrontation of people's views on porn in general and gender differences," she added.

The magazine will also question traditional ideas about objectification, power and desire. Cohen said, "We've rejected most fantasies about the perfect fuck where the identity is just there for the narrator's use. We've received some submissions where people have made an attempt to make this feminist, by creating an atypical woman, but the power relations stay intact. For instance, we received this piece from a guy about a 300 pound woman who drops her kids off at the Y and then goes downtown to the Ramada Inn and has sex with this woman who brutalizes her. And he thought changing the gender made a difference, when basically he was just expressing his hostility towards women."

One contributor says, "My submission tries to connect sex with emotion, which I believe our culture has taught most women to do, but which is not represented in mainstream porn. I found I had to keep extracting ex-loves and old love scenes from the piece. Hopefully, it engages the reader in the people having sex as opposed to the sex act alone."

The magazine, as a whole, is an experiment which does not align itself with a particular ideology or see itself as affecting social change. The most they hope for is to inspire others to create alternative sex projects.

"I don't expect to change a lot of people's minds," Cohen said. "I don't think people will do a compare and contrast thing with it and other magazines. But people will be entertained in a way they haven't been before. It will shake people up with a different male vs. female and gay vs. straight sexual representation. They'll see that porn can be interesting, not just taboo or an issue."

Cohen said she does not believe censorship is an answer to the misogyny in mainstream porn. "The last reaction is to have silence on the issue — just making it go away does not change the collective unconscious."

sions."

According to Jane (not her real name), who worked on the magazine, "Positions explores the idea that the means of production changes the image. But that's only if the means is obvious — so the magazine incorporates production notes, letters, commentary and the editors in the nude. The editors of *Penthouse* would never pose in their own mags, which perhaps shows that they would feel degraded, (and) thus the mag is degrading."

*Positions*, like the Yale sex magazine, made no claim to be 'politically correct' or to be erotica. "To make... idealist, essentialist claims would be to align *Positions* with anti-pornography feminism which holds that there is a sexuality somehow not constructed by social formations such as capitalism, patriarchy, cultural

editor wrote that the woman who did pose said family, career concerns as well as racial issues made her cancel. This woman said, "I don't want to wake up one morning and discover I'm famous before my time. Think about it, you have some job interview, and some guy looks you up and down and says, yeah I know you, and you think to yourself: I want to be famous when and with whom I want to be."

The co-editor noted, "It's one thing when a white woman's 'dirty past' is uncovered — it's another when a black woman's is. After posing for *Playboy*, Madonna's record sales improved; a similar move by Vanessa Williams ruined a possible career and lost her a lot of dough."

Only four alternative sex magazines produced by women exist in North America, and three of them for an exclusively lesbian

motorcycle festival and the National Leather Association, can not be found elsewhere.

Another well-known alternative sex magazine, which is also based in California, is *Yellow Silk: A Journal of Erotic Arts* which describes itself as being for "all persuasions, no brutality." The *Utne Reader*, an American magazine which compiles the best of the left press, reviewed it very positively last January. The reviewer said it made her knees weak and added that *Yellow Silk's* editor and publisher, Lily Pond, is said to "reflect the feelings of an egalitarian woman."

A third alternative publication which comes from Boston lesbians is *Bad Attitude*. The last issue was a skinny, fairly innocuous publication with both lesbian vanilla pulp and S/M stories, plus some filmy female nudes covered in dark shadows. The



She said she would not want to make a "one plus one equals two" equation between pornography and violence against women. "There's a lot of expression that is equally violent but it is not sexually explicit. It's definitely an expression of violence against women, but not a direct cause of it."

Cohen's project is not the first of its kind. A group of feminists at Brown University set the precedent with a sex magazine called *Positions* which, like the Yale project, was created by women for men, women, gays and heteros. Because of inaccurate and trashy tabloid media coverage, — *The New York Daily News* wrote 'Brown Co-eds To Join X-Rated' — *Positions* was only circulated to people who worked on the project, but this writer was lucky enough to see a copy. (Associated Press picked up a New Haven paper's article on the Yale magazine but so far they have not faced the media hype *Positions* did and will be publishing more widely, albeit prudently).

In *Positions'* introduction, the two editors wrote: "Positions conceives itself as both contained by and subversive of the dominant discourses of pornography." The main method of subversion was "(striving) for a less oppressive working atmosphere: all of our models were friends and lovers who helped design their own ses-

imperialism and (of course) the industry of pornography itself. Hence, the theory behind *Positions* divests itself of every determination that is... individualist, psychologistic or moral," wrote one editor.

*Positions* did not assume a feminist readership (they did, however, assume a well-educated audience) so they "attempted to lodge our political convictions at all points in the journal so as to impede any easy appropriation of pleasure by a passive consumer."

*Positions*, which is the closest thing I have ever seen to the elusive term 'erotica', used humour, feminist theory, poetry, and commentary by the models on their pictures, to achieve their goals. A face and a mind was put onto the models but the photos remained explicit and sexy, sometimes in a quite similar fashion to mainstream pornography. One memorable photo is of a beautiful, smiling nude man with his girlfriend cutting a sausage with a long knife in front of his penis. Another interesting photo is one of the naked editors who are both wearing glasses, a motif never seen in mainstream porn or ads.

There is one series of photos with a woman of colour, clothed and without showing her face. Three women of colour intended to pose but cancelled their sessions after a second wave of media coverage. *Positions'* co-

audience.

The most prominent and controversial lesbian sex magazine is called *On Our Backs* and is based in California. Some feminist bookstores in the States boycott *On Our Backs* because it reinforces a lot of negative stereotypes of lesbians. The two issues I have seen are very explicit hot elit smut with no feminist or subversive analysis. A lot of their stuff is silly or really twisted with a pervasive dominant phallic energy. For instance, porn stories have included women raping other women, a woman dreaming about fucking a male dolphin and a woman having fellatio and anal sex with a hermaphrodite not to mention the usual dildos, leather and fistfucking. It has been argued that their use of women photographed together, instead of singularly, and different body types not in traditionally submissive positions makes the magazine feminist. But the photos often look contrived; the women still do not look as if they're really enjoying themselves. One exception was photos created by the *Flying Femmes*, a Toronto-based group of lesbians whose work has been published in the now defunct *Body Politic*. The *Flying Femmes* are too raunchy and S/M leaning to be called 'erotica' but they are also funny and creative. To *On Our Back'* credit, its news stories on such fringe topics as the World Whore's Conference, a lesbian

fourth alternative sex magazine, is *Outrageous Women* and is dedicated to lesbian S/M.

Women (and men) may wonder why so much of women-created porn is lesbian and why so much of the lesbian porn is S/M. The bias in alternative porn towards lesbianism is due in part to the dearth of lesbian sexual representation period, in literature, movies, songs, art and ads. A second reason may be because lesbians and bisexual women are more likely to be open or at least aware of the conventions of mainstream porn. As for the plethora of S/M, Jane argued that depicting S/M, like doing lesbian porn, is just another form of revolt against the status quo.

The lack of pictures and writing about sex in a female-defined context, with a variety of definitions of power relations and which shows women's bodies the way they really are — usually pear like and with body hair — is more offensive than *Hustler* and its ilk. It is time for women (and men) to stop waffling in ideology and create their own images and stories of what their sexuality is. An image in *Playboy* of a young woman with a 'perfect' body, a bovine leer and her ass in the air is more offensive because of its all-pervasiveness than in and of itself. People should deal with misogynist porn by ripping it off the shelves, having sit-ins and bombing porn video shops. □



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# Industrial attack/urban decay

by Marian MacNair

"I'm concerned about the human race being stupid right through history. Therefore we use all the archetypes for human stupidity."

Genesis P-Orridge,  
Throbbing Gristle

If humanity has a dark side, Industrial music plays its tune. Exploring the failure of the human race to impose uniformity and obedience on its members is Industrial music's mandate. It is a celebration and condemnation of the decay of Western society, as well as a reaction against musical norms, both 'avant garde' and 'pop'.



Industrial culture, the sounds, visuals, and attitude spring from the turn of the century.

In 1961, Lewis Mumford wrote: "In the new province of city building, one must now keep one's eyes on the bankers, industrialists, and the mechanical inventors. They were responsible for most of what was good and almost all that was bad. In their own image they created a new type of city — that which Dickens, in *Hard Times*, called Coketown. To a greater or lesser degree, every city in the Western World was stamped with the archetypal characteristics of Coketown. Industrialism, the main creative force of the nineteenth century, produced the most degraded urban environment the world had yet seen: for even the quarters of the ruling classes were befouled and overcrowded."

And its practitioners spring from just such an environment. According to Genesis P-Orridge, "The street where Gen and Cosy (from Throbbing Gristle) live is unrelentingly grim: dirty brick facades, gaping wounds stretch the length of the street, broken only by a low railway, almost mathematically. Exactly the kind of street you can imagine Victorian murders of the cruelest, meanest kind committed, and no one ever knowing."

Cabaret Voltaire told *REsearch* magazine that "Sometimes the

factories work at night — the noise can be heard in the house, filtering through dreams: dull percussive, hypnotic."

While punk focused on the obvious problems of every day life, jobs, futures etc., Industrial delved even deeper into capitalism's decay. The term has in recent years been imposed as a stock phrase on any abrasive sound — Depeche Mode are industrial???, but several elements consistently appear in the Pandora's box of what is termed Industrial Culture.

The first is already mentioned, the exploration of decline. Cultural taboos and suppressed behaviour are examined as symptoms of the decaying underbelly of civilization. Industrial music centers on the study of power and control, often manifested in its more brutal forms: torture, cults, war, psychological techniques of persuasion, child and psychopathic murder, forensic pathology, venereology, concentration camp behavior, the history of uniforms and insignias; the list is endless.



The musical form reflected the content. In both technique and the aural creation itself Industrial questioned musical tastes and norms.

Industrial music made use of non-musical instruments, such as jack-hammers and kitchen utensils in a form of 'anti-music.' This was coupled with synthesizers to explore the range of possible sounds.

The final product was equally taboo. Often loud, abrasive, repetitious and non-melodic or rhythmic, it exploded the definition of acceptable music. Tape loops, William S. Burroughs style cut-ups and factory noises were employed to reflect the offensive and repetitive experiences of everyday life.

Most industrial groups employed extra-musical elements in their live shows, incorporating elements of performance art. Bands used mechanical equipment and stage props to augment their sound. The use of videos became

popular counter-propaganda when television established itself as the most popular agent of mass control.

All of this was combined with a burning desire to shock viewers into recognizing not only the enforced normalcy of their existence, but also their potential for self-determination and control in their lives.

The archetypal Industrial group was Throbbing Gristle. They released their first album, *Second Annual Report* in 1976, and produced a series of records and cassettes until 1981. With hardly any money they produced outstanding graphic standards and deviant content, from death threats to factory noise to syrupy ABBA tributes.



TG focused on subverting society's control processes, especially the use of information to augment the obedience instinct. According to member Genesis P-Orridge, "Real war has become information war. It is being fought by subtle informational media — under cold conditions. Whenever hot wars are necessary these days, we conduct them in the backyards of the world with the old technologies. These wars are *happenings*, tragic games." (REsearch)

Their music was electronic, with screaming feedback and endless repetition. Says P-Orridge, "the sound was completely inseparable from the way we felt at any given moment, which is why we did so much live."

"We had no fear of having to stick to one style. We always saw it as a complete entity, and all the records as being chapters of this one big book. And when the book was finished, we stopped. And it's now a reference book."

SPK took their name from a group of German mental patients called *Socialist Patients Kollektiv* who took the motto *Kill, kill, kill for inner peace and mental health*. They blew themselves up trying to make bombs in their hospital.

Formed in 1978 in Australia, SPK's most famous antics include the release of a '45 with a shish-

kebated male organ on the cover titled *Meat Processing Section* by Surgical Penis Clinic. Needless to say it is rarely displayed in record stores.

They distinguished themselves in one show (1981) by eating brains from a sheep's head, another by using a flame-thrower on stage (1982), inadvertently setting a member of the audience alight. The pounding assault of their music is combined with graphic (read blood red) videos.

SPK explains their choice of images, "When I was shooting guns I was quite terrified of what they can actually do; you're just holding this little lump of metal in your hand, and having seen forensic photos and things like that, you can all of a sudden imagine just one tiny slip-up in half a second and some guy's got a fucking red hole out the back and he's dead, you know. Somebody, it could even be a friend. That kind of image is very basic dream material, I think. And to actually see it, especially in a fairly clinical sense, not in one of these B-grade movies' violence-for-the-hell-of-it sense, is very striking. It is to me, anyway."

"Plus a lot of what we're doing is filth, and we live in a society that pretends to be exceptionally clean. It cleans up everything, it paints facades and makes things shiny and bright. I think the unify-



ing theme is that we are very conscious that whenever there's a winner in a clean society, there's a filthy loser as well. But that tends to be just shoved away either in a back ward or a jail or a back street or a dirty little squatter." (REsearch)

Joanna Went grew up in a Seattle housing project. Out of dreams and foraging in thrift shops she sews, glues, collages and paints props and dolls for her shows, which involve sex, food, liquids, meat by-products and destruction. Her theme is *transformation*, from birth (or abortion) to death.

She combines her energetic, trance-like performances with loud rhythmic noise in a combination of art and black humour.

Other early Industrial performers include Mark Pauline, who uses his mechanical genius to make everything from lasers to large posters with moving parts. Among his best works are a series of dead organic creatures, given motion by mechanical robots. A cow's head combined with a pig's torso walks back and forth while explosions ricochet and noise whines. The piece reflects the increasing mechanization of human life into obedient robots, dead pieces of meat.

Since its inception in the late 70's Industrial music has branched in many directions. Genesis P-Orridge and Sleazy Christopherson left Throbbing Gristle to form the minimalist *Psychic T.V.* The other two members Chris Carter and Cosi fan Tutti formed *Creative Technology Institute* and produce swirling electronic tape loops with repetitive vocals.

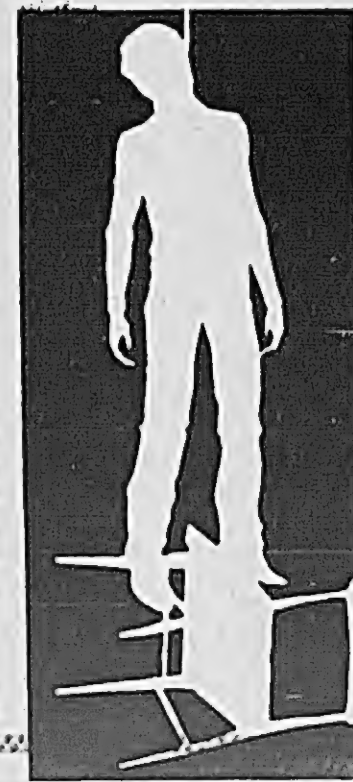
SPK and another early Industrial band, *Cabaret Voltaire*, have sought larger markets for their music, producing electronic dance tunes.

Industrial culture has in recent years divided into several forms. Besides the looped electronics of *Creative Technology Institute*, the power electronics of *Ministry* and *Front 242* employ the pounding rhythm section in their electronic dance tunes.

One of the most interesting offshoots of Industrial culture is the development of completely percussive bands.

Germany's *Einsturzende Neubaten* makes use of amplified factory equipment combined with electric and bass guitars used as rhythm instruments to produce a minimal, grating, but everchanging sound.

Test Dept, from England, use five strong-armed drummers to produce a wall of sound, pounding gas tanks, steel coils, and regular drum kits. Their worker image is affiliated with British labour unions, and their show is an analysis of forms of power in Britain. □





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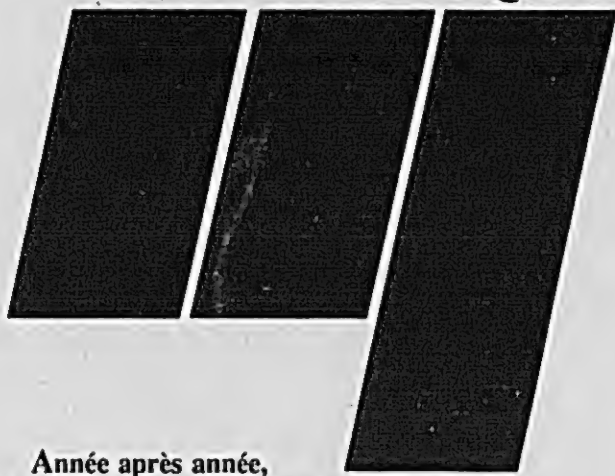
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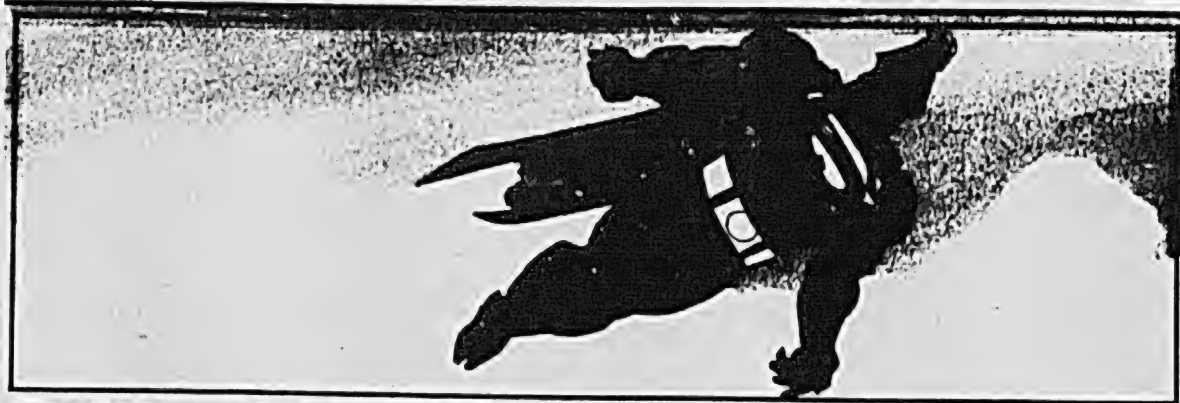
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1 Ce programme est également offert au Centre d'études universitaires de Ville de Laval et accepte des candidatures jusqu'au 1<sup>er</sup> juillet.





## Critical comix: redrawing the hero

by Chris Cavanaugh

Comics grew up while I wasn't looking. As a teenager I read *Superman*, *Batman*, and other staples of the comic world. But eventually, comics were left behind along with other adolescent endeavors. Then a revolution happened; well, sort of.

The most exciting development in comics is the appearance of alternative publishers such as Fantagraphics and First. These small companies may not compete on the newstand with Marvel and DC, but they certainly surpass these giants in the realm of graphic talent. Marvel and DC have been hard pressed to keep up but they too have produced some remarkable works of late.

Most comics continue to be sexist, racist and violent in their depiction of superhero exploits. In this way they are not very different from other popular mass culture commodities. *Superman* and *Batman* — the great white heroes — don't seem in any danger of early retirement.

The cold war between the United States and the rest of the world finds its way into the pages of many comic books, reinforcing media-promoted stereotypes of soviet spies and Libyan terrorists, et al.

Despite these problems, there are some bright lights and hopeful developments in the world of comic books. The following is a brief guide to a few of these.

*Love & Rockets* by the Brothers Hernandez (Fantagraphics).

Here you will find people you know. Well, maybe not exactly. The characters deal with heroic problems such as being able to afford the combat boots in the store window, or getting a job, or paying the rent. They swear, get drunk, do drugs, have emotional problems. There are poor people, white, hispanic and black, young and old; lesbians, gays and

straights. All in all, quite a realistic mosaic of life.

Two main story lines emerge from the pages of *Love & Rockets*: the Life and Times of Maggie and her friends, and Life in Palomar, a poor community somewhere between the United States, Mexico and Pluto.

The narrative is simple and evenly paced. It resembles American author Bernard Malamud's novels in its simplicity, yet it develops many levels of meaning. It contains wonderful parodies of superhero comics.

Superheroes seem to pass through town sometimes, never really raising much of a stir. But is this just comic-confusion or is there some 'deeper meaning'?

*Love & Rockets* is a delight, free from traditional superhero violence. It is critical and humorous in its treatment of sexuality and stereotyping.

*Elektra* — writer: Frank Miller; artist: Bill Sienkiewicz

(Epic Marvel)

Easily one of the most exciting montages of art work in comic book form, *Elektra* is about a female ninja-assassin. Frank Miller's writing equals the best science-fiction literature in its complexity and plot. Miller's own talent as an illustrator enables him to weave the writing into the art in a complex and dynamic fashion.

It is not an easy book to read; you have to do some work to get through this one, often going back to check if you got it right. Most comic books spoon feed you all you need to read and see. Here is a book in which you have to do some critical thinking.

Sienkiewicz's art is beautiful; he uses many styles from pencil crayon to water colour, cut-outs to line drawings. This is also one of the most violent stories I have seen in any comic book. Our heroes are fighting a beast who wants to destroy the world by nuclear war. (Sound familiar?)

continued on page 27



## Theatre with a twist

by Michelle Gagnon

*Théâtre Expérimental des Femmes*, established in a small, dark building on rue Clarke, progressively entitled GO, is theatre with a double twist.

Founded in 1979, the theatre promotes experimental and feminist drama. While these two types ought not to be construed as one and the same, they do blend together at various levels.

The theatre's engagements vary from experimental

choreographies, such as the current piece, *Animato*, to the spontaneous diversion of a one-woman production, *Looky Lune*.

Most of its presentations are initiated, written and/or produced by women. Lise Vaillancourt, one of the theatre's two directors, explained the group's particular brand of feminism: "We're not necessarily searching for obvious feminist elements in an act. We are feminists, born of a movement in the 1970s, and what we're developing is a line of thought in drama directed by young feminists."

Because of this equal emphasis on creativity and feminism, GO doesn't limit itself to staunch feminist productions. "We'll accept acts which aren't produced or written by women because of an artistic force and progressive attitude recognised within it."

Women form a large part of experimental theatre. This explains another connection between GO's feminism and the type of theatre it wants to present. Vaillancourt explained that "ninety percent of

administrative positions in professional theatre — direction and production — are still held by men. Women have not yet been able to integrate themselves in professional theatre at these levels.

The *Théâtre Expérimental des Femmes* produces only original material. This year, the theatre produced three plays written by an American playwright, Djuna Barnes. All three deal with the difficulties inherent within human interaction, whether between men, women, or men and women.

For example, *La Colombe*, a parody of Chekov's *Three Sisters*, presents the convoluted relationship between three sisters as associated with death and sexuality.

The "théâtre" chooses its actors among "comédiennes pigistes", that is, among those not affiliated with any particular theatre group. Aside from these three plays, eleven other productions, independent of the "théâtre", have played at GO this year.

## The flipside

by Thia Fuller

"(f.)Lip: accessible, political and playful. (f.), feminine gender, plus Lip, a metaphor for écriture feminine, equals (f.)Lip. Writing out of our bodies, the power of two mouths speaking, the UNbuttoning of our lips, the malestream's reaction — don't give me that lip! (f.)Lip side of the mirror — we write to discover all facets, all the sides unuttered...form, content, language, altered in the 'toss, spin, reverse, somersault, overturn.' (f.)Lippant, nonsensical, 'disrespectful, a flip attitude'. Texts that talk back, that 'overwhelm with delight'."

There's a hot new national magazine in town. It won't tell you the what color shoelaces to wear, what caribou eat in the winter or what our favorite politicians and businessmen are up to. It's (f.)Lip, a "newsletter of feminist innovative writing", and the first issue hits Montreal this week.

According to Clea Notar, the Quebec editor, "(f.)Lip is a women's contemporary literary journal. It's new, very avant-garde, very feminist. A lot of the literary styles are really being pushed to the extreme."

(f.)Lip differs from other Canadian literary magazines because it focuses on experimental women's writing that is happening now

across Canada. Says Notar, "Grain and Rubicon are good but they publish pretty normal stuff. Parachute, Vanguard and Rampike are avant-garde, but their writers are ninety percent male or established."

(f.)Lip will be a quarterly publication. Each issue will feature four main writers as well as short reviews and news bits on the contemporary feminist literary scene. "It's rare in Canada to get a literary journal where you get a lot of fiction — not just reviews, reviews, reviews," says Notar.

The magazine began in the minds of three British Columbia women, Sandy Duncan, Angela Hryniuk and Betsy Warland. They chose not to apply for a Canada Council grant and are instead financing the project completely by subscriptions and donations. Five national editors solicit submissions from their regions. The organization is women-only and all volunteer.

In Quebec, Notar has been using flyers and word of mouth to get material. "It's hard to get Quebec stuff — we need recent, avant-garde, feminist literary works in English," she says. The issue of (f.)Lip coming out this week has no Quebec copy but she is looking for stuff for the next issue.

(f.)Lip's first issue is only thirty pages, and is only running a thousand copies nationwide by Notar's guess. But it's a start. The magazine has received support from the feminist community and Notar is optimistic: "I think it'll last because I've seen other different, underground magazines last."

Those interested in women's/feminist writing might look at *Tessera* (bilingual, feminist writing theory) or *HOW(ever)* (American, women's experimental poetry).

(f.)lip will be distributed through Androgyny and Paragraph Books.

To receive a year's subscription (four issues) send \$8 to: 2533 West Fifth Avenue, Vancouver, B.C., V6K 1S9.

Presently, GO is preparing for *Soirée des Murmures* to be presented within the Festival de Théâtre des Amériques. *Soirée des Murmures*, a huge success at the 4eme Festival de Création de Femmes, is a multi-media performance involving the presence of forty-five artists on a double-tiered stage. It will be presented from May 28th to June 1st.

The *Théâtre Expérimental des Femmes* is also preparing something a tad deviant for next winter: they'll be presenting Shakespearean drama in a French version of *The Tempest*. Vaillancourt qualified this production as "potentially shocking to GO's audience." Decidedly, the *Théâtre Expérimental des Femmes* produces experimental theatre by continuously offering the unexpected.





# Breaking down the walls

**W**hile the House of Commons debates reinstituting the death penalty, a group of Montréal prisoners' rights activists are preparing for an international conference to discuss something most Canadians have never seriously considered — abolishing the prison system.

by Joe Heath

Sponsored by the departments of Justice and Criminology of Université de Montréal, Université de Montréal, and University of Ottawa, the third biennial conference on penal abolition is expected to draw 300 to 500 participants, and includes speakers from across North America and Europe. It is to take place this June at Université de Montréal.

ports the goals of penal abolition, stressing that society must seek solutions to its problems, "outside the framework of the penal system."

"We're not discussing simply prison abolition, but abolition of the entire penal system," he said.

Jean Claude Bernheim, one of the keynote speakers, explained that "originally the conference centred on prison abolition, but now we use the term penal abolition, because prisons are just a part of a larger system. We're questioning the entire social control system which has as its objective the maintenance of power structures in society."

Bernheim, who holds a MA in Criminology from Université de Montréal, is the co-ordinator of the Prisoners' Rights Committee (PRC), an organization actively defending prisoners and pressing for penal abolition since 1972.

According to Bernheim, the conference attracts a wide range of participants. "Some are humanistic, some are more political, some have a religious orientation. Here we (PRC) have a more political viewpoint — that prisons aren't for the protection of society, but for the protection of power."

"The objective of penal abolition is a large one," he said, "and the approach differs from group to group." Striking examples of this can be found even within the prisoners' rights lobby in Québec.

The John Howard Society, active for 94 years, is perhaps Québec's most established prisoners' rights group. The Director of the Québec branch, Paul Williams, described the penal abolition conference and its organizers as a "fringe group."

"The people who I consider serious in this business don't talk about abolition, because they've dealt with serious criminals. There are some people who have done some pretty heavy stuff. It's a bit naïve to figure you can give them some cash and a pat on the back and they'll be all right," he said.

**E**ven though they have different approaches, most prisoners' rights groups share similar criticisms of the prison system. "The

## Non-punitive justice

by Brendan Weston

South of the island of Montréal, the Mohawks of the Kanawake reserve are working out their own approach to justice. According to Peggy Mayo, Justice Coordinator at Kanawake, the difference is not so much one of structure, but of quality.

Crucial to this has been the gradual replacement of outside police services for those of the community. "Just having our own police force has gotten rid of a lot of the problems, like police brutality or harassment," says Mayo. She remembers when the RCMP used to arrest people for walking in the street with a case of beer.

"We handle the majority of all cases now," said Mayo. Of the 760 cases handled by the two judges last year, most were for minor offenses like traffic tickets and bar scuffles, and were alcohol related. Murders are investigated by the RCMP. While she admits unemployment and poor services are a problem, Mayo blames alcohol and drugs for most crime on the reserve, and plans stiffer fines.

Though the police still carry handguns, they are called 'peacekeepers'. Like the 'Justices of the Peace' they respect and enjoy the respect of the 5,600 residents, according to Mayo. "The judges are not chosen on the basis of a Law school, or even a high school diploma. That's irrelevant," says Mayo. Instead, they are chosen on the basis of their personality.

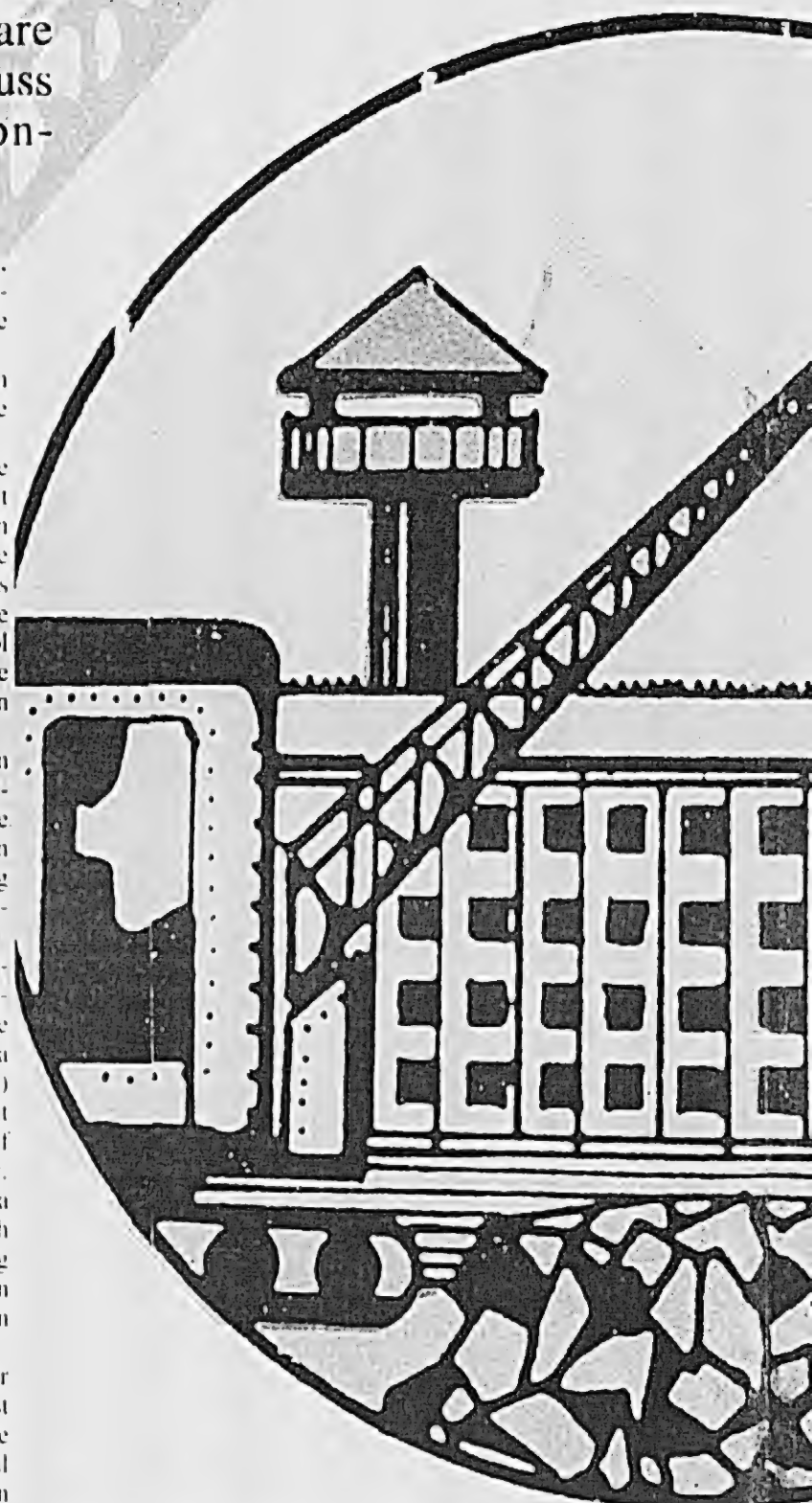
Most sentences are either fines or probation. Kanawake has no prison, although those who renege on their fines may be sent to Bordeaux prison. A community work program, soon to be implemented, is another option.

But more important than the structure, is that the individuals have an affinity with each other. Mayo has worked in Québec's judicial system before, and while Kanawake shares many of the same structures, she thinks the result are different. "The outside system is very cold and impersonal," she says. "It's like being processed in a factory. Our system is very warm."

As Justice Coordinator, Mayo, like the other Band Council members, must be elected each year. Every month, a general meeting allows input from residents.

Before the White men came, said one elder resident, who asked not to be named, the chief would act as a judge, but the penalty of death was never meted out. "The justice system we use is an honour system," he said. Native traditions, he explains, emphasized the withdrawal of community respect as punishment, with banishment as the most extreme sanction.

Still, some reject even the new system as a compromise. The Warrior Society rejects the Band system, and says only a system completely independent from the government can solve the problems.



principle of incarceration is wrong," conceded Williams. "But that doesn't mean it should be done away with."

Bernheim, however, said that penal abolition, "is a larger reform than simple prison abolition. It's even more than a reform, because we must change peoples' minds. Society says shoplifting is a crime, but recently decided false advertising is not. You make the justice system an image of your society. When we say we want to abolish the penal system gradually, it means we intend to change peoples' perception of conflict."

According to Landreville, there are two levels of discourse: one propose some alternative internal penal system, and work on the how to put fewer people in prison; the other, from an abolitionist's perspective, how to work outside the system. This is how to deal with a variety of problems of which crime is only one of them.

Abolitionists are generally working towards a distant goal; they are quick to point out alternatives to incarceration and implement immediately.



Williams agreed, saying that in Canada, "there are far too many people in prison."

Statistics from the Canadian Centre for Justice Studies (CCJS) support this allegation. In 1985, Canada's rate of imprisonment was 146 per 100,000 adult citizens. Information on juvenile incarceration was not available. This is up from 95 per 100,000 in 1983.

This is second to the U.S. with 286.8 per 100,000 citizens, according to the U.S. Dept. of Justice Bureau of Statistics. The Council of Europe reports that the Netherlands has the lowest rate, with only 34 per 100,000 citizens.

The Canadian government has long acknowledged a problem. In a 1983 Correctional Services of Canada report entitled "Incarceration: A plea for restraint," it was suggested that as much as 90 per cent of the Canadian prison population should not be in jail.

At a gross annual cost to taxpayers of \$1.37 billion, many people question the usefulness of the prison system.

Bernheim was quick to point out that many Canadians have a distorted view of the prison population. In the PRC newsletter, *Face à la Justice*, the organization writes, "Canadians generally overestimate the incidence of violent crime. Most think that more than half of all crimes involve violence. In reality, the incidence of violence associated with crime is less than 10 per cent."

Also, considering the fact that about 80 per cent of Canadian crimes are never "solved", society is capable of functioning with a large number of law-breakers outside prison.

Said Charette, "To think that you'll be murdered if there is no formal law against it is as stupid as thinking you won't be murdered because there is a law against it."

Williams agrees with many abolitionist criticisms of the prison system, but doesn't see abolition as a viable scheme. "I think there is an alternative," he said. "It's an internal alternative. The prisons should be transformed from a way of punishment towards a place for learning — and I don't just mean education."

"There is only one alternative to prison, and that is living in freedom. But that requires certain skill — skills which aren't being taught in our prisons. Prison is (currently) an institution which strips them (prisoners) of any possible opportunity to reform themselves."

Charette, however, doesn't share Williams' optimism for effective penal reform. "Prisons are by nature punitive, not rehabilitative. You can't reform a system of punishment."

Williams accused some abolitionists of being opposed to punishment simply "because it's not nice."

"I believe in punishment," he said. "It can be meted out properly."

"If they're saying either tomorrow or as a 'phase-out' thing, that we should deal with criminals in the community, that's nuts. If you want to open the doors and take these guys home, go ahead. I sure as shit don't. Jails are necessary. What we're asking is 'Are they necessary as they are today?', and the answer is no."

But Landreville insists his position is plausible: "I'm not saying nobody should be put out of society. When we talk about murder, for instance, taking

## The real issue

Following the debate on capital punishment in the commercial media, one would think that it is either the most pressing moral issue of our time, or a Conservative diversion tactic from scandal and the failure of Free Trade.

The former, propagated by the *Gazette* among others, links the absence of the death penalty with the supposed decay of traditional Western values, as evidenced by promiscuity, AIDS, and disrespect for Law and Order. The "alternative" view, though not without merit, ignores a hidden, yet larger problem than the petty rivalries of federal politicians.

Both sides recognize the enormous financial burden of the penal status quo. Conservatives emphasize the \$49,000 annual price tag on each maximum security inmate. But they quickly assert the weak 'eye for an eye' ethical argument when challenged by liberals.

The 'bleeding hearts', however, share with the conservatives the premise that the police, courts and criminal code are an inevitable part of a natural social order. But they cringe at the pure expression of a system which mediates social conflict through coercion.

Debate remains narrowly defined. For the few 'lifers' potentially affected by a re-instatement of the death penalty, there are thousands serving sentences for petty crime — non-violent crime against property.

Next to the United States, Canada has more people in prison per capita

than any other nation in the Western world. And the rate of incarceration is up more than 30 per cent from four years ago. Clearly, this is not an indication of a rise in 'criminality', but a symptom of a system incapable of dealing with deeper social problems.

Even a 1983 government report admitted that as much as 90 per cent of the prison population need not be in jail. Such studies, and new approaches, are lost in sensationalist debate.

Statistics have exposed the 'death penalty as a deterrent' argument as a sick joke. Yet politicians insist deterrence is the key to crime prevention.

But using the coercion of the prison system for deterrence merely reproduces the social relations it seeks to eliminate or reform. For the prison system is not a reflection of social inequalities of power and property — it is the Enforcer. Without it, no individual could entertain the illusion that their own well-being is not crucially dependent on the consent and well-being of others — whether employer or employee, landlord or tenant.

At present alternatives to the present system are obscured by the debate. But we will not overcome our myopia until we clear away the oppressive premise of coercion.

Perhaps then we will have the commitment to those around us and the concern for their well-being. And we will gain the imagination to envisage a just future.

Brendan Weston

Joe Heath

someone's life, there are a lot of different types of situations and a lot of possible responses. In some situations when someone takes another's life, then it may be necessary to put him out of society, to neutralize him, like a prisoner of war camp. The same with some types of aggressive sexual behavior. Sometimes people are very difficult, and will have to be put out of society.

Said Bernheim, "When we speak of prison abolition, we're mainly asking questions like 'Do you want to put people in prison if they don't pay a fine?' We all know prisons aren't good for people."

The effectiveness of the penal system in preventing crime has been under serious criticism for a long time. According to the National Parole Board Annual Follow-up of Conditional release, between 1975 and 1985, almost 50 per cent of inmates released on full parole were "re-admitted to a federal institution," and over 60 per cent of those released on mandatory supervision were re-admitted.

As well, the Correctional Services of Canada Population Profile Report of March 31, 1986 indicates that of the current federal prison population, almost 40 per cent of all inmates have previously served federal sentences.

Abolitionists stress the role of the community in preventing crime and mediating conflict. Said Charette, "We have to change the ideas of society with regards to conflict management. Most of society wants to put everything in the hands of specialists, which also passes a lot of power to these specialists."

"Our approach is an attack on the general principles of power and hierar-

chy. Our age is not very well informed of power structures," she said.

The abolitionists also have strong financial arguments supporting their call for community mediation over state incarceration. The gross annual cost of keeping an inmate in a federal prison in 1985, according to the CCJS, was \$40,672. In contrast, it cost \$21,394 to keep offenders in community correctional centres, and only \$4,506 to keep them on parole.

According to Charette, penal abolition represents "the ideology of human priority. We pass under the separations of gender and colour."

Bernheim added that they receive a lot of support from groups referred to as 'lower class'. "They're the ones who are paying the price," he said.

"Criminalization affects the people who are poor, or have little education. If a poor person kills someone, it's a crime. When a corporation doesn't respect safety regulations and a worker dies, it's an accident."

Landreville agrees: "Penal law deals with behavioural situations where the lower class is involved. Really serious behaviour by the upper class is often dealt with by other types of law, like civil law, or some other types of conflict resolution. There are people in prison convicted for fraud of under \$2,000, but in the big fraud cases, people seldom go to prison."

Thus, the poor foot the bill for the penal system, and compose the bulk of the prison population. According to Bernheim, the monied classes in Canada are in many respects "really above the law."

Students interested in the conference can contact the PRC at 1030 rue Cherrier, Suite 300, or by calling 522-5965.



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Said Annick Charette, conference coordinator, "We want decriminalization. There are a lot of things in the criminal code where it isn't necessary to put a person in jail... The notion of crime is a reflection of the society. Everywhere in the world

Canadian society reflects a certain intolerance towards delinquency. The number of people in prison in Canada is "the second highest in the Western World, after the United States," according to Bernheim.



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SOME GOOD NEWS...  
AND SOME BAD NEWS...  
HEH... THE GOOD NEWS IS  
THAT THE SOVIETS HAVE  
WITHDRAWN THEIR FORCES

...AND THE BAD  
NEWS, WELL... IT LOOKS  
LIKE THOSE SOVIETS  
ARE PRETTY BAD  
LOSERS, YES, THEY  
ARE...



continued from page 5

Duguay, "then you work that much harder to keep it."

Thanks to Robichaud, the team's abilities have improved greatly over the year. "We've won half of the games we've played this year, which is good when you look at our practice

schedule," said Hedwig Lipsz, another team member.

The McGill women's hockey team is grateful to Concordia University, which has offered them ice time for next year, if they aren't granted it from McGill. The team's budget for next year will be decided on April 8.

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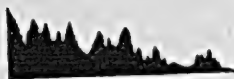
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| <input type="checkbox"/> Speakers                | <input type="checkbox"/> Student Handbook               |
| <input type="checkbox"/> Welcome Week            |   |
| <input type="checkbox"/> Winter Carnival         |   |

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Please indicate any particular area(s) within the activities or interests you checked in which you would like to work (e.g., publicity, logistics, finances, etc.)

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Hand in completed forms at the Students' Society General Office or mail to:  
Leslie Copeland, Operations Secretary, Room 105, 13480 McTavish Street, Montreal, Quebec H3A 1X9



## supplement

Every summer (since 1979) the Montréal International Jazz Festival makes it easy for Montréalers to find jazz. We are barraged by 25 performances a day for 2 weeks. The media covers all the events, attempting to help us pick 'n' choose which performances to catch. One might call it jazz overkill, too much in too little time. They may be right.

During these two weeks, jazz permeates the city, hitting us in the face at every turn of the page, at every turn of the dial. But come the second week of August, the jazz scene is left to itself for another eleven and a half months.

Jazz is inherently low profile which, to some extent, is a good thing. But for Montréal's jazz scene to develop and grow — at the very least survive — it needs an appreciative and committed audience.

Jazz music is as varied and innovative as rock and roll (in its broadest definition). Due to its low profile and limited exposure, people often pigeon hole jazz as 'old folks lounge music! Not far! Jazz can be exciting, sensual, aggressive, hypnotizing, danceable, ugly, beautiful, vibrant

outrageous, caressing... the adjectives go on... Only one has to try a little harder to find jazz in all its forms, to see through the stereotypes. What follows are some places to look and listen:

## Clubs

**L'Air du Temps**, 191 St. Paul O. (Old Montréal) 842-2003. Arguably Montréal's best jazz club (though a bit pricey) with a new billing each week featuring local and out of town talent (often from N.Y.C.)

**Biddle's Jazz Ribs**, 2060 Aylmer, 842-8588. The jazz is always good, featuring the house band — the Biddle Trio — as well as guests on the weekend (here too the pocket book takes a bit of a beating). The ribs aren't bad either.

**Le Grand Café**, 1720 St. Denis, 849-6955. A varied line up each week, from jazz to blues,

**Café Theleme**, 311 Ontario E., 845-7932. Leaning heavily on local talent (cheap cover).

**Café Central**, 4479 St. Denis, 845-9010. Jazz all week long, mostly local talent. (free admin).

**Le Pastel**, 426 Rachel E., 843-8178. A new jazz and blues club, (usually no cover).

## Uncovering Montreal jazz

by John Braithwaite

**Km/h**, 4171 St. Denis, 843-4606. Jazz every Sunday afternoon, 16h-20h. (no cover).

**Tatou**, 3519 St. Laurent, 845-4604. Watch for the house jazz band, The Jazz Beards, most Sunday nights, (no cover).



## Radio

**'Jazz soliloque'**, CBF-FM 100.7. Mon-Fri at 11h. One of the best jazz shows around.

**'Jazz-land'**, CBM-FM 93.5. Sat 12h30-14h. Great Saturday afternoon jazz with Don Horner.

**Radio McGill**, CFRM 91.7 Cable FM. 18h-20h Mon-Sat. Each day a different DJ spins a wide variety of jazz.

**Radio Concordia**, CRSF 89.1 Cable FM. Jazz shows Mon-Tues 21h, and Sat 10h.

**Len Dobbin's Jazz 96**, FM 96 Sun 21h.

## Vinyl

Look for Montréal's own jazz label, *Justin Time Records*, including such artists as: Karen Young, Michael Donata, Olover Jones, Paul Bley, Denny Christenson Big Band, John Abercrombie and many others.

So don't be afraid to look a little harder for jazz in our city, you won't be disappointed, and your patronage will be appreciated to be sure. Jazz is a great genre of music — search it out.

## Comin' up.....

## The Mission

by Marian MacNair

When Sisters of Mercy died a painful death it seemed an era of music was over. But rising from the wreckage like a somewhat flameless, broken-winged phoenix is *The Mission*.

Sisters guitarist Wayne Hussey and bassist Craig Adams joined with ex-members of Red Lorry Yellow Lorry to form one of the most prolific and popular bands in England today. Now they are bringing their show to Le Spectrum April 18.

Musically they employ Hussey's guitar production, which so benefitted the Sisters sound, in a swirling atmosphere which still bears a troubling resemblance to American rock 'n' roll. Their earlier singles like *Serpent's Kiss* were palatable, but the formula wears a bit thin by their recently released album, *'God's Own Medicine.'*

Actually, they're not bad until you listen to the lyrics. The Mission sounds like a compendium of sexual clichés. Its enough to make any self respecting woman gag. Combined with Hussey's overblown interview pronouncements ('I think we could be the best band in the world to-

day," etc, etc), they are a mixed blessing. However, the show promises to be good, so long as you

can avoid hearing the lyrics, which shouldn't be a problem in the live show.

## k.d. Lang



by The Pink Reaper

Did the mother of cowpunk finally make it?...sure looks like it.

**K.D. Lang** has got all the odds on her side; an extended record contract, a new record with hot-shot producer Dave Edmunds, and a tacky 3-D cover!

Extremely popular out West, Lang holds the record of attendance at 'The Commodore' in Vancouver for selling out four nights in a row. She's slowly making her way across Canada for a second appearance in Montréal on April 19th at the Spectrum.

Lang's latest album, *Angel with a Lariat* covers almost all kinds of country-western styles. The album is slickly produced, but includes some really punchy tracks. She even has a string ensemble for a ballad (how's that for a production?!).

On stage, she's pure energy, vital, intense and cheerful. So beware no future's and creatures of the night, this is a joyful gang.

## Stranglers

by Boris Shadov

The Stranglers, one of Montréal's best loved New Wave/MOR rock groups are back in town this Saturday, April 11 at Théâtre St. Denis. They are touring to support their LP *Dreamtime* — a rather mellow MOR recording, but they promise to put on a fine performance.

The Stranglers played their first Montréal concert in 1978 at 'El Casino'; a sold out show even then, which finally turned into a riot. In 1982 the band returned to play a somewhat more mellow sold out show at Le Spectrum, owing to the absence of Jet Black, the drummer, who was refused entry into Canada because of his drug record. This year's show promises to be even more laid

back, as the 'Men in Black' are showing their advanced years.

Sales of Stranglers records have always been good in this city because of their cult-underground following and the heavy dance-club play of the single 'No Mercy'. Commercial radio airplay on FM has been non-existent, but the recent hit 'Always the Sun' has received some exposure.

## Cafe CAMPUS

by Stroh Purdy

Café Campus. Ever heard of it? Sounds like it's another on-campus, cheesy student bar, selling expensive beer, expensive cardboard pizza and making you pay more for both by forcing you to listen to non-stop Bon Jovi. Maybe Université de Montréal's equivalent to Gert's?

The words "Not at all" intone in the background, spoken by the scientist from *Repo Man*.

Café Campus is a gem of a bar/café/club, (maybe because it's no longer affiliated with the University). The music is simple, good dance stuff — no top forty and no pretentious stuff either. The beer is cheap (six-fifty pitchers until nine p.m., two bucks draft evening, two-twenty-five bottle), as is the "Basha-like" menu.

There is no "attitude" and you don't have to dress in any particular way to fit in. It's a place for anyone, really. Besides, it has a lot more to offer than this.

Sunday nights are live music nights, and for two to three dollars cover, you get two bands. Ray Condo and Les Mongols will be playing on April 20th. Monday nights are comedy-improvisation, brought to you by L.U.I. — ligue Universitaire d'Improvisation — for a mere two bucks at that. All other nights are free, and

you really can't beat that.

Tuesdays are retro nights, for anyone who needs a fix of his or her favorite dinosaur band, or anything elderly you wish to hear (AC/DC perhaps?)

Every Wednesday, Benoit Dufresne from CHOM-FM comes and does The New Music Foundation live from the Café. No cover to be heard on the radio as part of a background screaming audience. Thursdays offer 10 oz draft bock beer at dirt cheap prices.

Besides that, in the Petit Campus, right underneath Café Campus and open 'till midnight every night except Sunday, you can choose from over sixty varieties of beer from twenty different countries. As a side note, the Celtic band Orealis is going to be playing in the Petit Campus on April twenty fifth.

But the best aspect of the café is not the consistently good selection of local bands, but the attitude of the employees: they seem remarkably content, almost strikingly so.

Very simply, none of the staff had frowns on their faces. Ask for a beer at the bar, and the bartender actually looks you in the eye.

Perhaps this is due to the fact that Café Campus is a non-profit co-op, completely autonomous

continued on page 24



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## ...Cafe Campus

continued from page 23

from the Université de Montréal. After quite a bit of scuffling, the café was bought by its employees in 1981 and established in its present form.

At present, forty-five employees are guaranteed at least thirty hours of work weekly and can do more if wanted. Everyone has a say in the decisions of the café and the changes made to it. No one has to obey anyone else's orders, and it shows. Café Campus is the oldest club around, operating since 1967, and has a promising future, as business has been improving.

The café is organized by whoever wants to organize it, all jobs are done by whoever wants to do them. "It is very difficult to get fired" said Marc Fraser, to whom I was directed as the person "in the know" about the place. He was both D.J.ing and working lights that night. When a job is inadequately done, the employee is barred, by means of general consensus, from this specific job. But you can just as easily pick up something else to do instead.

So drop by 3315 Queen Mary anytime and be assured that your money is not being funneled into the pockets of some horrible boss. You can even find out if this article has lied to you or not. For general information, call 735-1259.

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## The dance of moral death

by Yvonne Bayer and Jennifer Schacker

Tired of oysters and cheesecake in saunas? The recent resurgence of tango may be just the ticket to titillate your tootsies.

Not since the Latin-American craze of the 1920's has the tango had such popularity as it does now. The Broadway show *Tango Argentino*, as well as recent reworkings of old tango tunes, for example, *The Tango Project*, on Nonesuch Records, (1981), are tangible examples of this trend.

Tango is lust incarnate. The tango originated in the late 1800's Argentina, although its rhythms, as those of jazz music, are said to be of African origin. Not even John Travolta can match the excitement aroused by Vern and Irene Castle, the most famous exhibition dancers of the early decades of the century. Earning the tango's passion a certain degree of respectability, the dance was immortalized on film by Rudolph Valentino in 1926's

### Horsemen of the Apocalypse.

In Argentina the tango was originally a dance of the urban lower class, practised in the brothels of Buenos Aires.

The tango's unbridled eroticism matched with its association with prostitution and the lower classes led to its initial rejection by the church and moralists. When the tango craze hit North America and Europe, it was denounced in Britain as "a dance of moral death."

## Bring your own film

by Natasha Pairaudeau

*Main Film Co-op* got rolling four years ago, the project of a handful of Concordia film students. It is a production co-op of independent film makers, consisting of approximately fifty active and associate members.

The 'Main' is a reference to location; it operates out of a warehouse overlooking Blvd. St. Laurent. The 'film' is self-explanatory, but consists mainly of shorts produced independently with the assistance of the co-op, which has its own editing facilities, cameras and lighting equipment. 'Co-op' is the organizations bread and butter; it runs on Canada Council grants as well as grants from the NFB.

Since last fall, *Main Film Coop*

has held open screenings to which the film making public is encouraged to bring their own work — 16mm or super 8 — and the film watching public is invited to watch, free of charge. Although last week's 'April Fool's' screening of videos was sparsely attended, and few camera lenses deviated from clinging faithfully to St. Laurent's cosy neighborhood, coordinator Denis Langlois assures that screenings are usually crowded, and material diverse. No pre-registration is necessary and films are screened on a first come, first serve basis. *Main Film Co-op's* final screening of the season takes place Wednesday, April 8th at 20h00, at 4060 St. Laurent, Suite 303.

## Corporate state of the art

by Michelle Gagnon

"A work of contemporary is a window on today's complex world," states the pamphlet promoting corporate art collection.

Patronage from various financial strongholds has been the mainstay of most artists over the years, from stately courts to courtly estates, and now the corporate state. And if contemporary art strikes many as cold and vacant, its advocates argue its appreciation needs to be taught.

"A work of contemporary art is a means of communication between you and your friends and associates," the brochure from the Association of contemporary art galleries of Montréal continues. "Moreover, a work of contemporary art is an investment with a high rate of return, covered by special provisions in tax legislation governing individuals and companies..."

Corporate patronage of contemporary art is a relatively new development. According to Joanne Meade, Maison Alcan's consulting curator, it involves both financial and community oriented interests. "Corporations realise that they should contribute to the community, and contributing to art amounts to giving in a visual way, producing an improvement in the quality of life in the office area."

But corporate patronage is not entirely altruistic. Internally, Meade continued, "art is used as a source of secondary stimulation. Creativity from the wall will hopefully lead to creativity in other areas." Art is also bought to increase production by enhancing the work environment.

Acquisitions often appreciate in value. As an added bonus, investment in art is initially 100 per cent tax deductible for the corporation. Although larger collections are not subject to the same type of provision, a substantial deduction remains available.

But Meade argues that "the financial motivations for

patronage are definitively secondary to a sense of moral imperative felt by a corporations towards its community."

With contemporary art — defined by Louise Pelletier of the Association as "art produced by people who are still alive, art which is trying to create something different from landscapes" — financial motivations do seem to take a secondary position. Most contemporary art remains a risky investment for corporations.

The Association of contemporary art galleries of Montréal, founded in 1985, promotes its 14 member galleries at national and international levels. These galleries, including Galerie Esperanza, Michel Tétrault and Don Stewart among others, are all private enterprises which exhibit in order to sell.

Most paintings or sculpture exhibited are priced anywhere between \$200 and \$5,000. Allowing that private enterprise is a legitimate enterprise to be involved in, these galleries nevertheless rob their art of any accessible character it may have.

The Association was initially created because of the small number of galleries dealing in contemporary art. Also, the isolated character of this art increased the need for concerted promotion.

"Promotion directed at corporations presents the galleries' continued attempt to broaden their markets," said Meade.

Consenting to this, Pelletier added that making "the public aware of the cultural potential existing in Montréal" is also a motivating factor for promotion. Regardless, appealing to corporations on a financial and image-oriented levels remains as the only choice for the Association.

Pelletier emphasized the need for a better understanding of today's art because, although "many people have accepted this art, there is still much more work

left to be done.

Lucie Laporte, a Montréal artist who exhibits in these galleries and sells work to corporations, supports Pelletier's view. "Before contemporary art is accepted, people will have to start asking themselves questions. People don't question much. If contemporary art is to create a culture, artists will have to bring people about to liking what is being presented."

Laporte views the development of corporate patronage as the transmission of the artist's culture to a larger spectrum of the population. "Corporate patronage is not contrary to society's norms. Art is the product of any specific era. It doesn't move against society, but within it."

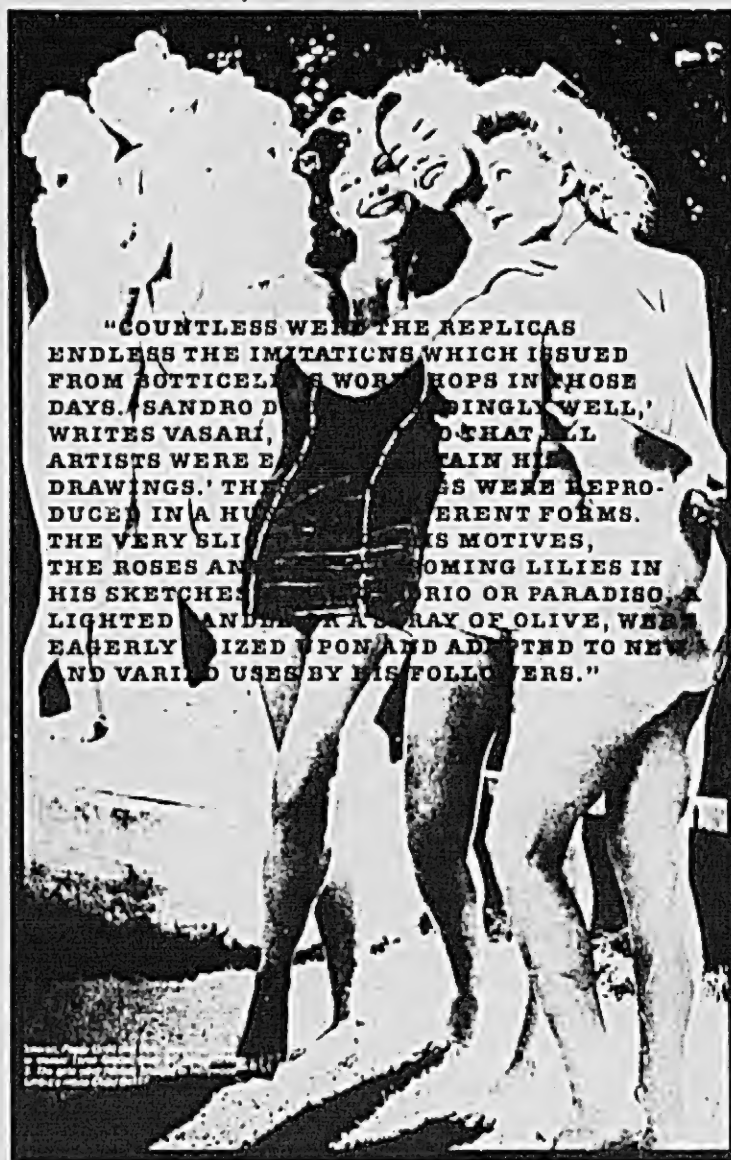
But Suzanne Paquet, a Montréal photographer who remains as "one of the inexistant" to these galleries and corporations, sees things differently. "Presently, the contemporary art scene is characterised by a wave of light painting," she said. 'Light' refers to highly decorative painting without much content. It is precisely this type of contemporary art which is bought by corporations, she said.

Paquet views her work as more content oriented without being grossly obvious. She would like to sell to corporations "because it puts butter on your toast, not because it will promote a message. Ideally, if you have something to say, you'd give your work away."

But corporate buyers, according to Paquet, are art historians who know what to buy in terms of appearance and liquidity. "Obviously, if it wasn't remunerative, corporations wouldn't invest in contemporary art."

Paquet sees a further problem with commercial galleries. Often owned by a single individual and based on principles of private enterprise, they tend to disregard content for aesthetics. As a conse-

continued on page 26



## Misselling wymen

by Elizabeth O'Grady

Laurel Woodcock is a Montréal artist who uses ads and dictionaries to redefine the gender bias of the English language.

She juxtaposes photographs and advertisements with enlarged dictionary entries of words like breeding, pose/impose, history, master, and fact/fiction.

"I deal with language and interpretation, and how these help sustain the patriarchy," Woodcock explains. "I think people realize how awful a lot of advertising is — it's the more insidious stuff that is damaging."

One work juxtaposes a text

from an art history book with a 1940's photograph of three beaming models in bathing suits imitating a sculpture of 'The Three Graces'. Male re-making of women to suit their fantasies continues.

The works are aesthetic creation so much as documentation and statements made by juxtaposition. In one, an advertisement for a padlock is shown, with the caption, "Think protection, think master."

Her work is showing at Powerhouse Gallery, on St. Dominique and Pine.



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...art

continued from page 25

quence, "young artists" rely on interdisciplinary and "parallel galleries."

These are non-profit organizations, most often managed by collectives, presenting new artists promoting change through their work. Examples of these are Optica, Powerhouse, Article and Dazibao.

Finally, Paquet speaks of the Association of the contemporary art galleries of Montréal with a certain confused dissension. "They're legitimacy resides mostly in profit," she notes. "But, then again, regrouping to promote artistic endeavour is a valid attempt on their part to encourage contemporary art, whatever its character."

The only other real problem with the Association, said Laporte, is that its regrouping diverted most of the Canada Council grants from the artists to the galleries.

Seemingly, the only consensus emerging from these different perspectives on corporate patronage, is that society still requires a heavy dose of education in order for it to perceive the attributes of contemporary art.

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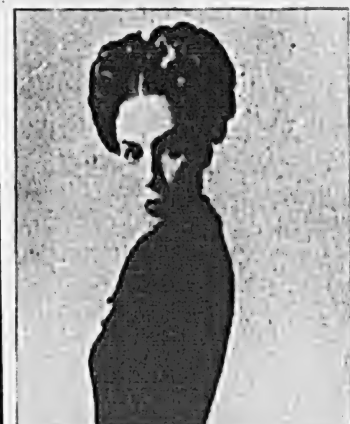


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# Native women seek shelter

by Fatima Jaffer

Alice is one of the many young native and Inuit women who frequent the rundown *Diana* bar and *Brasserie Le Parlour* on Ste. Catherine Street West. She broke down and cried three times while she told her story of life on welfare in Montréal.

"My name is *Iyuka*," said another woman, with a bitter smile.

"That means 'fallen down' in Inuktitut. It's an inside joke," explained Charlie, one of the brasserie's White regulars. "They don't like to talk. Women considered to be of 'easy' virtue encounter serious problems with men back on the reserves. Do you know what it is to be an outcast among your own people?"

Many of these women, caught between alienation in a White city and ostracization on a reserve, end up homeless in the streets of Montréal. "There's no way I'm going to go back," said Alice, speaking of the boyfriend who abused her. "He would check my lips: if they were dry, I kissed a man. He's in jail now, I think."

The only organization specifically addressing the need for Native-oriented services for the homeless in Montréal is the Montréal Native Friendship Centre (NFC).

At an information day held at Concordia University on March 9, 1987, the NFC drew specific attention to the need for a Montréal shelter for Native women.

In a study on Native women in conflict with the law in Montréal, the organization interviewed 39 Native women on the streets in Montréal, most of them originally from remote reserves or settlements in various parts of Canada. The major conclusion of the report is that Montréal is in need of a shelter specifically for homeless Native women.

"There is definitely a need," said Josianne Wanono, of the NFC's newly-formed shelter committee. "We basically need to prepare our feasibility study on a building, identify a building, and draw up a budget proposal."

"The shelter would encompass everything: the social aspect, job skills, language instruction — and basic shelter, of course," she said. One of the problems specific to Native women is that most speak poor English and no French.

The study estimates that around 3000 Natives live in Montréal. Some women migrate to Montréal to escape foster families or group homes, some for abortions or other medical reasons, and many have one-way tickets from non-native boyfriends who later abandon them.

The NFC currently refers homeless native women to the various women's shelters in the downtown area. But the report says these shelters do not take into account the cultural background of Natives, who are intimidated by linguistic and cultural differences.

"The native women who come here don't like to use the Montréal shelters," said Mary, a member of the NFC's staff who refused to give her real name. "They feel comfortable with just Natives themselves, with being handled by Native women, just like here at the Centre."

"They hang out by themselves, stick to their own friends, solve their problems by themselves. What we are trying to do is to get them to open up, to admit they need help and to get themselves sorted out with some help," she said.

A member of the staff at Chez Doris dismissed the need for a specifically Native shelter. "It's better to work with existing facilities that are better qualified

to help these women. I've never met a homeless Native woman in Montréal who doesn't speak either French or English. And most women come here because they need shelter, not just because we're here," she said.

The most frequently used service by Natives in Montréal is the NFC, according to the report, which appeals to them because of its personnel. "They come here, play pool, watch T.V., have soup for lunch and basically hang out," said Wanono. But come closing time, which is 22h00 most of the time, a lot of the women have nowhere to go.

"They never want to leave the Centre," said Dolores Andrée, a Montagnais Indian and receptionist at the NFC. "When you ask somebody where they're going, they say, 'I don't know.' Some of them have no other place to go. Those ones go looking in the bars

to find a man, just to have someplace to sleep."

"Given their limited access to the job market, language difficulties and differential socialization and acculturation, it is not surprising that many of these women turn to illegal activities in order to survive," the report says.

Many of the women interviewed did not consider themselves as prostitutes, primarily because they engage in prostitution in order to survive. Few of them had pimps and several stopped working when they got boyfriends to take them in.

"People come here," said Alice, in between gulps of beer at the *Brasserie Le Parlour*, "and they have no place to stay. They hang out and drink. As soon as a man comes to them and says, 'You come with me', of course they do."

While 29 of the 39 women in-

terviewed had prior arrest records, charges were mainly for disturbing the peace. "They don't get picked up for prostitution," said Wanono. "They aren't as obvious — they don't hang around street corners. They'll just pick up men in bars."

Mary identifies this as central to the need for a Native women's shelter. "We need to take our women out of the bars and give them a place to stay," she said.

While these women remain on the streets in search of a place to stay, the search for a building continues. The only thing that stands in the way of there being a shelter, is the shelter itself.

Meanwhile, back at *Brasserie Le Parlour*, a woman who had consistently refused to answer any questions looked up and smiled. Puffing on a cigarette, she said, "I'm *Iyuka*. And it's none of your business."



## ...hero

continued from page 19

**Raw** — editors: Art Spiegelman and Francoise Mouly (Raw Graphics)

More of a compendium of graphic talent than a comic book, *Raw* is published bi-yearly ('twice a year or once every two years' as they say in *Raw* 8.) *Raw* publishes

some of the best graphic talent in the world. You will find comic strips from the Netherlands, Spain, Japan and the work of artists from around the world.

Art Spiegelman's book *Maus*, *A Survivor's Tale* is the story of Art Spiegelman's parents, Polish Jews, suffering under the Nazis. *Raw* 7 and 8 include excellent pieces on nuclear war, one il-

lustrated by Sue Coe, a New York artist whose paintings and graphics deal with issues of nuclear war, violence against women, racism and more. *Raw* published an issue (what they call a 'one-shot') called *How to Commit Suicide in South Africa* by Sue Coe and Holly Metz, a beautiful, if somewhat gory work about Apartheid.

**Dark Knight** — writer: Frank Miller

In this re-creation of *Batman* and *Superman* the characters are not so much superheroes as metaphors for justice and state law enforcement. Batman is dragged out of retirement by his concern for the sudden increase in urban violence.

As the story unfolds, the connection between violence and Batman as the avenger is blurred. Batman begins to look more and more like a crazy vigilante. One character promotes the theory that Batman actually inspires violence by his very being; there is a kind of symbiotic relationship between Batman and his arch-enemies — each needs the other to survive and have meaning in the world.

Miller's world looks a lot like the real world. Superman is doing secret missions for the US government which is run by a somewhat lunatic president. The story climaxes with a titanic battle between Superman and Batman, each defending his means of carrying out justice.

Miller's art work is dynamic and comical. There are many little television screens set into the pages, creating the image of a pervasive media ceaselessly reporting on the violence in the streets. Superman and Batman are not the heroes they used to be, or indeed, ever were.

## sportshortsports

### Hockey

The McGill Redmen made it to the Québec hockey championships for the first time in eight years. They lost to the Université de Québec à Trois Rivières Patriotes. Mark Reade, a career top goal scorer for the Redmen, has been chosen for the Olympic hockey team for temporary tryout.

### Skiing

Mary White won nine of ten individual events in the Québec University Athletic Association alpine ski circuit, and was overall women's champion. Pavel Pochovradsky, the Alpine Ski Team coach, was overall men's champion. In the CAN-AM finals, Mary White captured the women's giant slalom and slalom events, while Pavel Pochovradsky captured both events for the men.

### Swimming

McGill sent 12 swimmers to the CIAU Nationals this year. The women's team finished seventh overall, earning six medals, while the men finished twelfth, with no medals. Manon Venne won a gold in the 200m backstroke, and bronzes in both the 100m backstroke and 200m fly. Robin Ruggiero won a gold in the 100m

fly, and a silver in the 200m fly. The team of Venne, Ruggiero, Alexa Bagwell and Nathalie Lucier captured a bronze for the four by one hundred medley relay. The two gold medals are the first for McGill in swimming since the CIAU began in 1962.

### Awards

The Forbes Trophy for outstanding male athlete of the year went to Mark Reade of McGill Redmen Hockey Team. He is the first person since 1972 to win the trophy two years in a row.

The Roscoe Award for outstanding female athlete of the year went to Mary White of the Alpine Ski Team.

The Uldis Auders Award for outstanding academic and athletic achievement went to John Hayward of the Redmen Soccer Team.

The Mac Tesky Award for an athlete back from adversity was awarded to Mireille Beland of McGill's Martlets Basketball Team. She underwent two knee operations this year and was playing again after one month.

The Martlet Foundation Award for team of the year went to the Women's Swim Team. □

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# events

## Thursday

McGill Choral Society annual Spring Final bash with Mandala, Top Ranking, concert at Erskine and American Church, Shakin' Foundations, Ray Condo and live DJ in the ballroom at 19h00-03h00. Corner Sherbrooke and Crescent at 20h00. Free. DESA party on 3rd floor Arts bldg at 16h00-20h00. Yellow Door presents classical guitarist Ben Stein.

## Friday

## Saturday

Dentistry Variety Show Spring madness in Union ballroom at 19h00. Tickets: \$4.00 or \$5.00 at door. Call Dexter: 844-5106. Yellow Door presents contemporary music with Bev Walker.

Kenya Students' Association trip to New York has changed from May 7th to May 10th. Call: 738-7753, 697-7959, or 843-7683.

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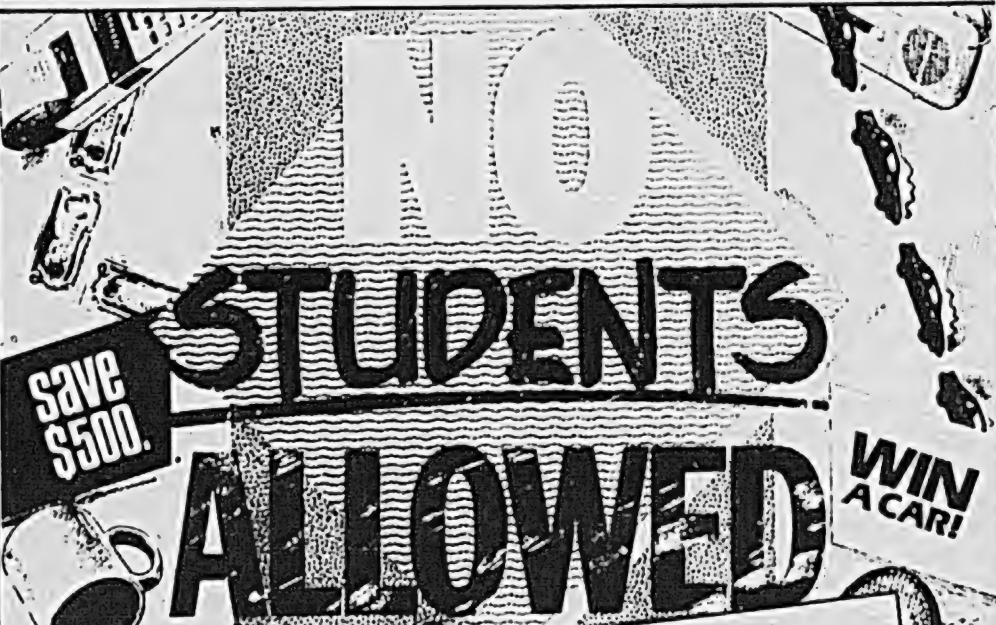
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by Susannah Adetutu Prince

Atlantis conjures up a wealth of images. It is a land of mysterious origin and untold wealth. Shrouded in a mist of the long forgotten past, it existed in a time the ancient Greeks could barely remember.

buildings in homage to Poseidon and Cleito.

Plato describes these creations in opulent detail from their gold and silver bathrooms to their ornate temples.

Plato describes the lushness of the land which bore "...whatever fragrant things there are now in the earth, whether roots, or herbage, or woods, or essences which distill from fruit and flower..."

## Atlantis: a cretinous proposal?

frescoes depicting a variety of games and sports, the most interesting, a scene of men hunting a bull. They do not use weapons, but rather staves and nooses. They are the only ones (that we know of) who hunted in this manner. It seems more than coincidental that this specific point was emphasized in the story of Atlantis.

The myth of Theseus and the Minotaur also deals with the bull.

King Minos of Crete sought vengeance for the murder of his son by the Athenians. He extracted a promise from them that every couple of years they would send seven Athenian youths whom Minos would lock in his labyrinth to be devoured by the Minotaur.

It is rather interesting to note the importance of the bull in Atlantis, the myth of King Minos and the connection they both have with Knossos.

K.T. Frost, a classical scholar from Belfast was the first who made the Atlantis-Minoan Crete connection, interpreting Plato's description from the Egyptian point of view. He believed that the story had a sound basis in history; in fact there is evidence that Solon did indeed visit Egypt in 591 B.C.

When Solon visited Egypt he would have spoken with priests there. They would have told him of Athenian exploits in order to flatter their guest. This was the tradition. The priests, flattering themselves as well, shared some history totally inaccessible to the Greeks. One of the stories was Atlantis.

The island of Atlantis is described as "the way to other islands, and from these islands you might pass to the whole of the opposite continent which surrounded the true ocean." Frost points out that the power of Atlantis, like Crete, was not homogeneous but spread out: "In this island there was a great and wonderful empire which had rule over the whole island and several others, as well as over parts of the continent." Both geographically and politically then, Atlantis and Minoan Crete correspond.

There are a few other small points which add fuel to the Atlantis fire, though they may have no basis in fact.

When Plato was describing Atlantis he used, in some cases, specific measurements and dates. He described the fertile plain, in the middle of the island beside Cleito's palace as 3000 by 2000 stadas (9 stadas = 1 mile). If we divide that measurement by 10 (i.e. 300 by 200) we have precisely the size of the plain which flanks one side of Knossos in central Crete. Plato also claims that the Atlantis' date was 9000 years earlier and as again if we divide by 10 we have the date of the collapse of Minoan Crete.

Another mistake Plato could have made was when he describes

Atlantis as being larger than Libya and Asia. He may easily have misread Solon's notes which could have read 'mid way' between Libya and Asia. In Greek it is the difference of only one letter (mezon and meson).

Egyptian records are not very helpful for that period though they do mention that trade went on with Keftiu (described as the island with a pillar which held up the sky) and "the isles which are in the midst of the great green sea." It is now generally accepted that Keftiu is Minoan Crete. Keftiu is first mentioned around the third millennium and it disappears from reliable record around the end of the 15th century.

Suddenly this thriving Minoan civilization ended. One of the world's most accomplished and inventive cultures simply disappeared. Archaeologists and geologists tell us that like Atlantis, Minoan Crete sank into the sea 'in a single day and night of misfortune.'

The widespread theory is that the island of Thera (now Santorini) erupted circa 1500 B.C. destroying the island of Crete. The Thera eruption has been compared to that of Krakatoa in 1883. Vulcanologists have agreed that Krakatoa and Thera are the same type of volcano. They are similar in appearance (though Thera was larger) and have a similar behavioural pattern which has been traced over the last 30,000 years.

The volcanic eruption of Krakatoa was the largest in recorded history. Blast waves broke windows and cracked walls 160 km away. The ash in the atmosphere caused it to be dark for several days. The tidal waves, sometimes reaching 23 metres, devastated 500 towns along the Sunda Strait; 36,380 people died.

The fallout of ash and pumice was disastrously heavy in the straits. This is a reminder of the tone of the passages in Plato which describes the aftermath of Atlantis "...and afterwards when sunk by an earthquake, became an impassable barrier of mud to those voyagers from hence who attempt to cross the ocean which lies beyond." Thera is also the only active volcano in the Aegean Sea.

Thera lies precisely 60 miles north of Crete. Judging by Krakatoa we know the kind of damage that can result — when Thera erupted the ensuing tidal waves would have destroyed the people on Crete. The aftermath, including heavy deposits of ash, would have killed all the crops, ruining its agricultural economy.

Archaeologists like S. Marinatos believe that Minoan Crete was destroyed by a series of natural disasters including volcanoes, tidal waves and earthquakes. They are slowly finding

Continued on page 31

The story of Atlantis was first told by Plato. He received manuscripts from a relative, Solon, who claims to have heard it from some priests when he was visiting Egypt.

Atlantis was an island "greater in extent than Libya and Asia" which was located outside the pillars of Hercules.

A sea empire which controlled the Aegean sea and most of the surrounding islands and continents, it was ruled by a powerful confederation of kings, who decided to wage war against Europe and Asia but were overpowered by the Athenians.

After this defeat Atlantis was destroyed completely by earthquakes and floods. It sank into the sea.

Plato continues with a brief history of Atlantis. When the world began the Gods divided up vast tracts of land between themselves. Poseidon, the lord of the sea, received Atlantis.

He chose a mortal wife, Cleito, and built her a magnificent palace on the hill in the center of the island. There were mountains on three sides of her and a great plain on the fourth. He put five concentric rings of water and land around her domain as further protection.

Cleito gave birth to five sets of male twins. The eldest, named Atlas, was made king.

Time passed and each successive king tried to outdo his predecessor in creating fantastic

Atlantis was technologically very advanced. Plato describes the fantastic canal systems, bridges, harbours and docks. The bathrooms were very elaborate, with both hot and cold running fountains.

The excess water was used in irrigation and an elaborate system of aqueducts was designed to carry it to groves all over the island.

Atlantis was ruled equally by ten kings who each controlled a segment of land. They followed the laws as set down by Poseidon judging people accordingly. Meetings were held once every five or six years, and concluded with prayers and feasting.

The site of their meetings was Poseidon's temple, located in the center of the island, the place "where the bulls ran wild;" they would hunt and capture one of the bulls "...without weapons, but with staves and nooses..." to be used in sacrifice to their god and father.

Time passed, Plato tells us, and the kings became less god-like and more like foolish human beings. They became quarrelsome and greedy and it angered Zeus, the father of all the Gods. He wanted to punish them so he called all the Gods, "and when he

had called them all together, he spake as follows:"

Plato ends his story abruptly and we will never know why.

The story of Atlantis has captivated people from Plato's time through to the twentieth century. There have been innumerable theories considering Atlantis; people have said the answer lies in the history of the Incas or in Africa; some claim that it lies on the floor of the Atlantic ocean.

One of the most important, and perhaps, most credible theories concerning Atlantis is the one which makes the connection between Minoan Crete and Atlantis.

Minoan Crete was discovered in 1900 by Sir Arthur Evans. His find has been one of the most important of this century in that it has shed new light on ancient Greek history. It has been established that, without a doubt, Minoan Crete was the center of a sophisticated and very powerful empire.

It was a prosperous and fruitful island. The climate encouraged a large selection of grains, fruit, and a variety of spices. The land was rich in metals and mining was a thriving business. What the Minoans couldn't grow or mine they got through trade. They were very industrious and archaeological evidence indicates that they were avid traders, dealing with Europe, Asia and Africa.

Knossos, the main palace on Crete, is located in the centre of the island; it is flanked by mountains on three sides and the fourth is a fertile plain. The geographical outlay is very similar to that mentioned in Atlantis.

The complex architecture of Knossos, with its twisting hallways, could be described as labyrinthian. Excavations at Knossos uncovered beautiful wall





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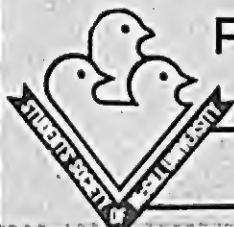
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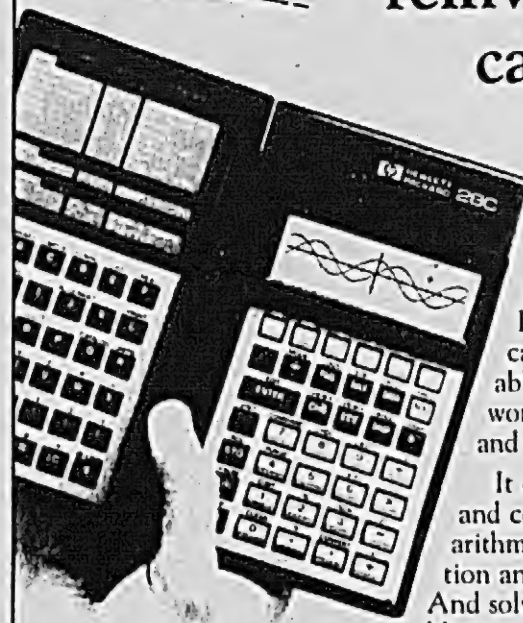
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# New greenhouse improves production

by John Michell,  
Canadian Science News

A Calgary firm is producing about 25,000 ripe tomatoes and 25,000 English cucumbers every day of the year in a controlled-environment 'factory'.

The cucumbers grow to full size in just six days, following flowering, in a soilless nutrient medium, free of insecticides and herbicides. On a typical Canadian farm, cucumbers would take several weeks to mature, depending on the weather.

The key to the system's success is that all the factors that affect plant growth, including nutrients, temperature and air quality, are under precise computer control and are adjusted automatically to suit different sunlight conditions.

"We have the opportunity to make Canada self-sufficient in vegetable crops by using this

system," says Vern Olsen, Vice-president of Sprung Enviroponics Limited. This would have a big impact on Canada's foreign exchange, he adds.

To form Sprung Enviroponics and produce the greenhouse system, Sprung Instant Structures Ltd. of Calgary, which builds controlled-environment structures for many purposes, from hospitals to warehouses, combined its technology with that of a British firm, Girocrop Ltd. Girocrop has expertise in the science of 'biophotics' and in soilless growth of plants (hydroponics).

"Biophotics is the study of the effect of light on plant growth and production," says Sprung's general manager Dawn Sprung. It is possible to provide the optimum conditions for a plant to utilize any light that is available, she explains.

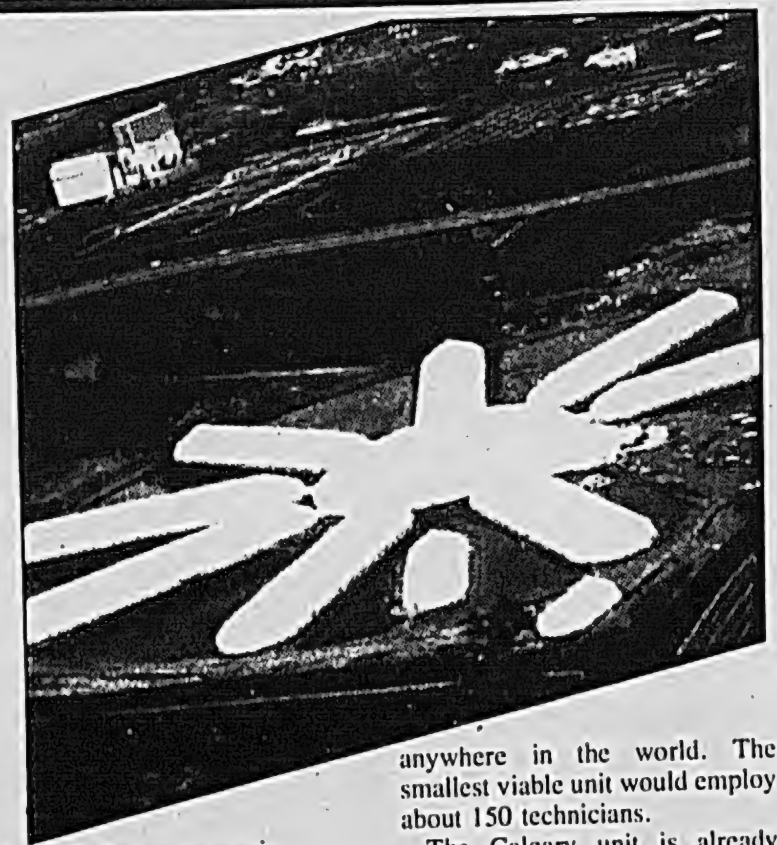
The controlled environment is contained within a modular, prefabricated structure in which a

weather-resistant cover is stretched over aluminum frames. The cover is translucent; no artificial light is used.

Temperatures inside the greenhouse are carefully controlled, using a solar-energized cooling system when necessary, rather than venting with fresh air from outside the structure. Since most of the required energy for the greenhouse is solar, costs are remarkably low.

The greenhouse is a star-shaped complex, with a horseshoe-shaped structure at the centre. Each segment of the star is a 'production zone' where the plants grow to maturity.

The central horseshoe is the pre-production zone, where the seeds are germinated. After germination the plants, referred to as 'units', are moved into the production zones where they grow while being fed with nutrient solution which flows



through the root systems.

Meanwhile, new plants are being germinated in the pre-production zone, to replace production plants that have matured and borne fruit.

Sprung is prepared to build these controlled-environment systems for the growth of food

anywhere in the world. The smallest viable unit would employ about 150 technicians.

The Calgary unit is already selling all the tomatoes and cucumbers it can produce in the Alberta market.

Sprung recently signed an agreement with BRO Resources Ltd., of Lambeth, Ontario. BRO is planning a world-wide franchising campaign for the system. □

comment

## Arms technology and the developing world

by Dan Hogan

Consider the state of many Third World countries today. As

their populations increase at unprecedented rates, their limited resources are put under much strain. Forests are

destroyed for wood or for agricultural land, resulting in mass desertification and a decline in the world's genetic diversity. Chronic shortage of adequate food supplies forces these countries to rely on foreign aid, increasing the developing world's already unmanageable financial debt to the developed world.

And to make matters worse, many Third World countries, spurred on by external and internal conflicts, burn up their precious resources on armaments, making political and

military dominance, not development, their top priority.

To many, hope for the Third World lies with science and technology, which provide the tools for building sustainable societies. However, the wastefulness of arms technology undermines this goal and makes global cooperation extremely difficult. In fact, the militarization of the developing world threatens to destroy the very societies which have contributed most to it.

As the superpowers sell increasingly sophisticated weaponry to the Third World in order to extend their spheres of influence, they themselves become embroiled in the conflicts. One need only consider American and Soviet involvement in Latin America, the Middle East, Africa, and Southeast Asia to realize that the balance of power between East and West could easily be upset by flare-ups in these regions. By using the Third World as a backdrop for technologically

fired power-politics, the First World runs the risk of setting the stage for its own destruction.

Herein lies the challenge to scientists and engineers: to alert society to the growing dangers of arms transfers to and among developing nations while searching for constructive alternatives to Third World militarization. Clearly, political solutions are needed, such as the establishment of demilitarized zones by the United Nations.

But political solutions could be greatly facilitated by scientific and technological ones. Enhanced means of verification of the use or build-up of various arms could be developed in order to ensure adherence to treaties. Plans could be drawn up for the conversion of tanks into tractors and battlefields into productive agricultural land. Cooperative scientific and technological ventures among developing countries could be sponsored by the developed nations, replacing armed conflict with mutually beneficial projects.

There are ultimately more ways for countries to help rather than to harm each other. We can say that up to a certain limit, the more harm that is done, the greater the need is for possible solutions to reverse or at least bring a halt to the damage. If scientists and engineers choose to focus their energies on helpful solutions, they will never run out of possibilities, thus ensuring their long-term job security. If, on the other hand, we exceed the limit, the damage could be irreversible.

Scientists and engineers — and everyone else, for that matter — would then end up out of work. □

### ... Atlantis

evidence which supports this claim.

One would think that if such a cataclysmic blast had really occurred, it would be remembered. But it must be said that all this happened in a pre-literate society and that oral tradition was the only way events were recounted. Indeed the earliest Greek record was the Trojan War, told by Homer. The events being described now happened hundreds of years earlier. But there are some events mentioned in a few myths which might relate to Thera.

In the *Odyssey* there is record that Poseidon would 'shut in' the city of the Phaeacians (early Cretans) with a mountain. This could well be an early memory of the eruption itself or the fallout which might have literally blocked out the Agaeans.

One of the most fascinating explanations comes from J. Schoo, who believes that the myth of Jason and the Argonauts is one of the earliest records of Mycenaean exploration.

When Jason and his crew are returning from his travels they encounter the formidable figure of Talos, a bronze giant, who guards the island of Crete. Talos throws huge stones at them to prevent them from landing. He is made of solid iron except for a vulnerable vein near his ankle. Medea, Jason's wife, puts a spell on the giant, who then grazes his ankle on a rock. "...Then the ichor flowed out like molten lead..." and the giant, losing strength falls

with a mighty crash.

Schoo believes that this myth may be a dim memory of the Thera volcanic eruption and that the bronze giant is a personification of the volcano. Thera guards the northern approach to Crete which would have been the likely route for explorers. The unbreakable bronze would have been the new crater; the stones that were thrown would be the rocks of the volcano and the vulnerable heel would be the subsidiary volcano on the coast. The giant collapses and becomes passive when his ichor has drained away, reminiscent of the cooling off stage of a major volcanic eruption.

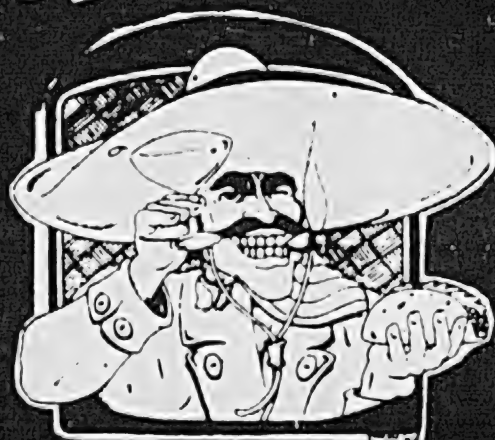
Talos had a son called Leukos who betrayed king Minos, and murdered his wife and children — including his fiancée Kleisthera. Leukos also destroyed 10 cities on Crete. There are some fascinating details here, like Thera in the woman's name and the fact that Leukos means "white one." Perhaps this is an early memory of the white ash fallout which covered Crete after the 'death' of Talos.

There is no definite proof that Atlantis and Minoan Crete are one and the same. There can never be any conclusive evidence because we are dealing here with a virtually pre-literate society. As J.V. Luce says in *The End of Atlantis* the concept of a 'lost Atlantis' is a "historical rather than a geographical concept." In this light the theories appear most credible. □





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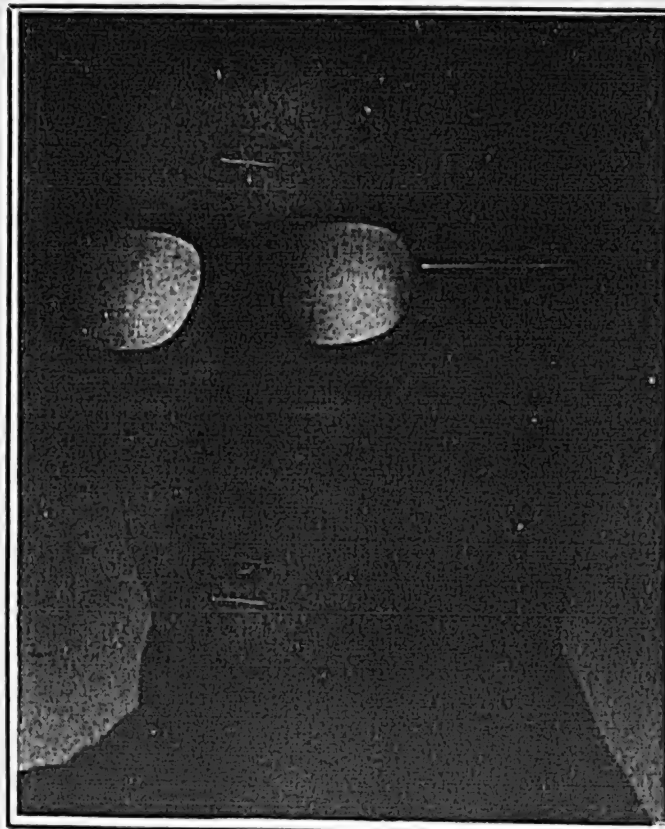
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# Un aspect du quatrième Reich

ELIAS LETELIER-RUZ  
Traduction de VERONIQUE  
GIRARD

*Témoignage basé sur une expérience vécue dans un camp de concentration chilien.*

Qu'est-ce que la torture? En termes généraux, la torture peut être définie comme une action violente et cohésive qu'un individu ou qu'un groupe exerce sur certaines personnes par le biais de sévices corporels et psychologiques. Le but est de détruire leur personnalité, d'annuler leur capacité de décision ainsi que leur volonté, et par conséquent le contrôle de leurs propres réactions.

Le répertoire des tortures utilisées par les « Néo-fascistes » en Amérique Latine est infiniment varié. Il reflète l'expérience des services américains dans leur rôle de gardiens des intérêts capitalistes. La liste des tortures va des interrogations en face d'une lumière aveuglante à celles durant lesquelles la victime est suspendue tête en bas, pieds et poings liés (comme pendant la guerre du Vietnam), de la pratique humiliante consistant à garder les prisonnières nues en face des autres prisonniers jusqu'à leur

toutes ces méthodes est complètement en contradiction avec les principes de base de la société humaine.

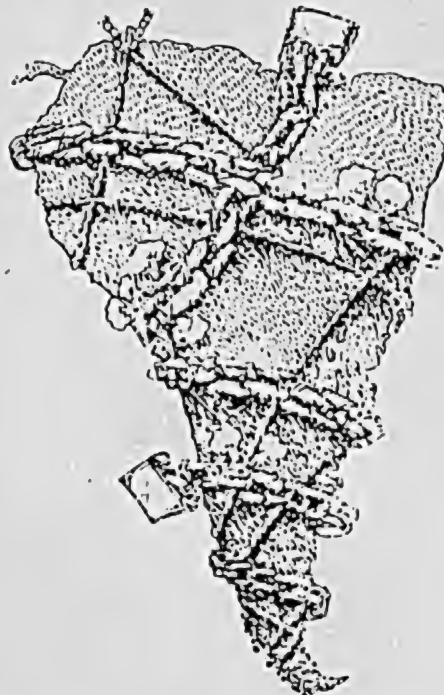
A travers l'histoire, la torture a été utilisée pour obtenir des informations de la part des victimes: la confession d'une chose relative soit à la personne elle-même, soit à quelqu'un d'autre, ou tout simplement la confession de toute chose supposément connue par la victime et susceptible d'intéresser les services secrets.

La torture est généralement un bon moyen (sic) pour les tortionnaires d'obtenir des informations, bien que cela ne marche pas à tous les coups. L'histoire témoigne des informations les plus incroyables qui ont été obtenues par la torture. L'Inquisition a recueilli des descriptions du diable, de sorcières volantes, de plaisirs obtenus après avoir signé un pacte avec le diable et de vampirisme.

De la même manière, les gouvernements néo-fascistes d'Amérique Latine obtiennent toutes sortes de confessions sur des complots, des histoires d'or venant de Moscou, de contacts avec la Havane, d'armes cachées dans les cimetières, etc... Cependant, il y eût, aussi bien à l'époque d'Hitler qu'à celle de l'In-

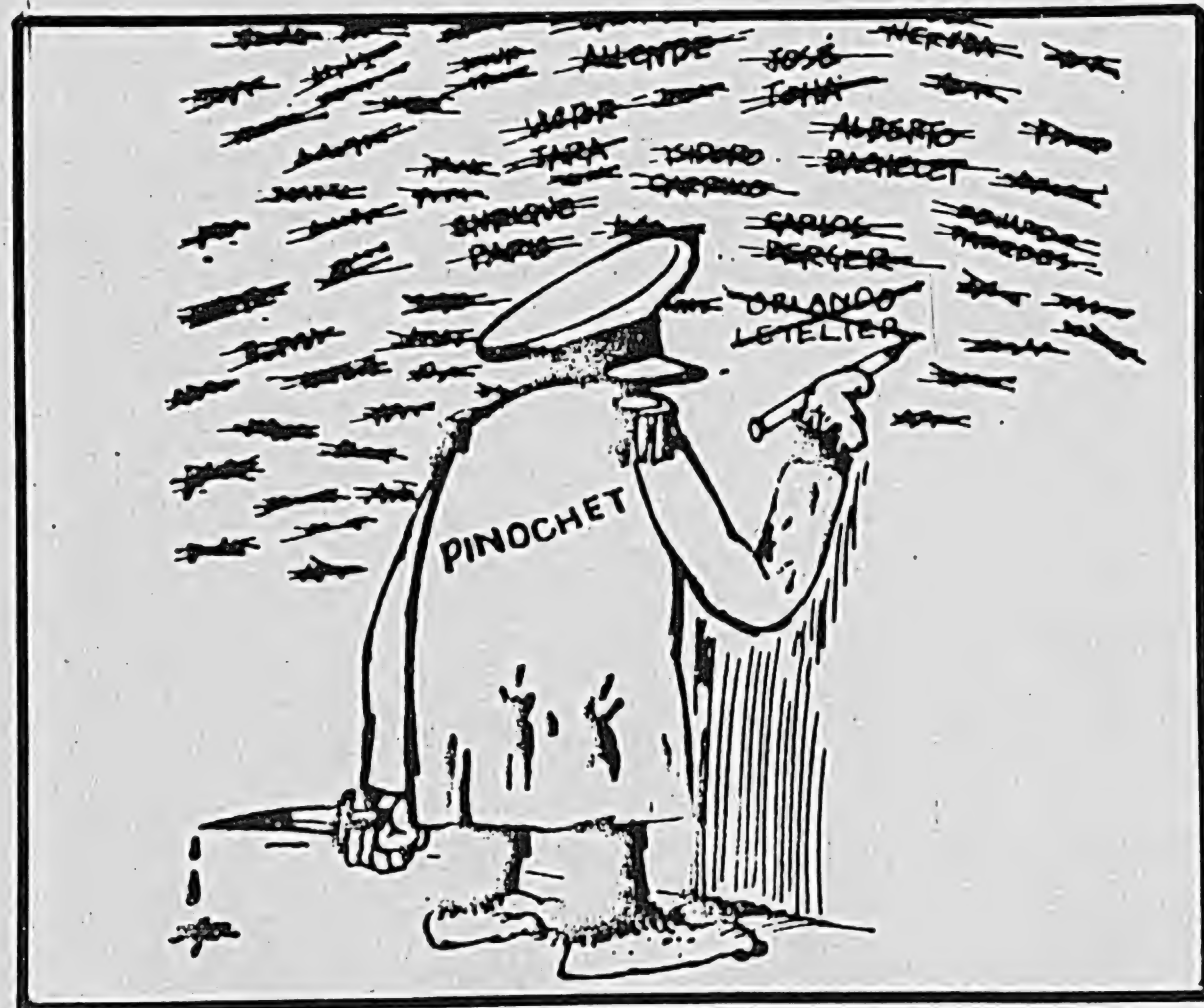
La plupart des méthodes de torture basées sur des techniques psychologiques provoquent de la douleur, de la peur et une anxiété profonde. Un conflit interne se crée et peut atteindre un très haut niveau d'intensité. L'individu rêve de s'échapper. Il attend un miracle, imagine qu'une figure maternelle, paternelle ou magique viendra le sortir de là. Il ne sait plus comment se comporter et se sent désemparé. C'est à ce moment là que les services secrets tirent avantage de la situation en essayant de venir à bout de la résistance de l'individu.

Pendant l'interrogatoire, les services secrets essaient de réduire l'individu à un état de profond conflit interne, de façon à ce qu'il perde la notion du temps et de l'espace ainsi que son aptitude à évaluer clairement la situation; la seule chose qui importe au prisonnier est de fuir la souffrance. C'est à ce délicat moment que le supplicié peut tenter de se suicider. Les nouvelles méthodes de torture utilisées en Amérique Latine entraînent une perte totale de l'esprit critique de la victime, à un point tel qu'elle est alors prête à dire n'importe quoi. C'est dans cet état que les victimes de la gestapo Latino-Américaine accep-



Certaines personnes, bien que torturées à mort, n'ont donné aucune information, et ont même conservé jusqu'à la fin une attitude non-coopérative et un air de défi vis-à-vis de leurs tortionnaires. Ce genre d'attitude peut susciter du respect de la part de quelques bourreaux à l'égard de leur victime, ou bien chez d'autres, elle peut soulever un violent désir de répression qui les conduit à augmenter l'intensité de la torture. De nombreux témoins de ce type de scènes confirment cela. Il y a aussi des cas dans lesquels la brutalité détruisant la résistance de l'individu conduit ce dernier à des accès de rébellion qui restent à jamais gravés dans sa mémoire.

La torture n'est pas un mythe. C'est un fléau qui touche profondément presque tout un continent. Dans le cas de l'Amérique Latine où les manifestations du fascisme sont plus que visibles, c'est par des coups de trique et par le sang de femmes et d'enfants qu'ils essaient d'imposer un monde où le premier qui ouvre la bouche se fait couper la langue ou la tête. Il n'y a qu'une solution pour empêcher ce genre de situation, c'est de renverser les régimes qui sont au pouvoir grâce à de telles pratiques inhumaines. Détruire la torture est une question d'honneur et de dignité pour les individus libres et soucieux du respect des droits de l'homme dans le monde. □



viol par des chiens spécialement entraînés (nouvelle technique utilisée par la CIA en collaboration avec les services secrets chiliens: CNI), des détentions en quartiers isolés avec interruptions de sommeil systématiques à l'injection de drogues pour obtenir des informations, et enfin des simples claques aux brutalités physiques entraînant fractures et lésions internes.

Il est difficile de lister, ad infinitum, les différents types de tortures. Le plus important est de démontrer que le but visé par

quisition et qu'à l'époque actuelle en Amérique Latine, de nombreux prisonniers et de nombreuses prisonnières victimes de tortures qui n'ont jamais rien avoué.

Comment une personne peut-elle accepter de reconnaître des choses aussi invraisemblables qu'avoir vu une sorcière voler ou reçu de l'or de Moscou? C'est précisément parce que la torture amène les gens à un état d'esprit tel qu'ils sont prêts à accepter n'importe quoi pour échapper aux griffes de leurs bourreaux.

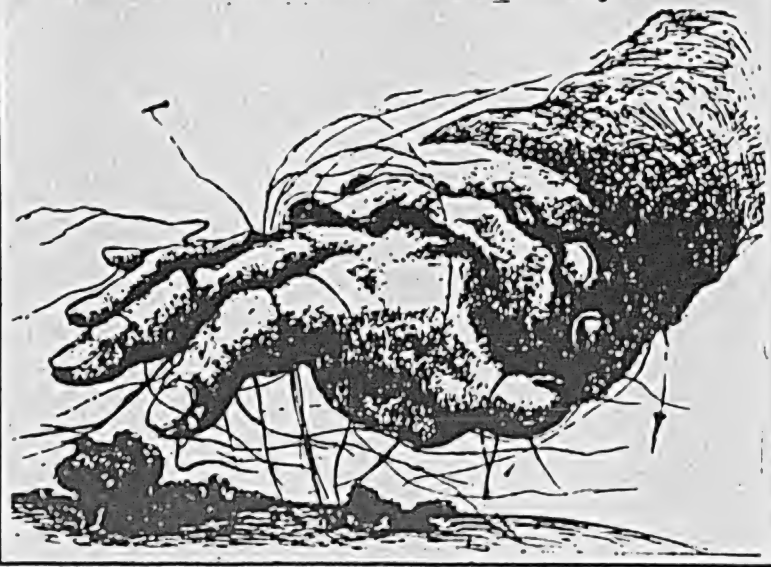
tent toute accusation et avouent toutes sortes de choses, vraies ou fausses. Cette étape est celle de la désintégration de la personnalité. Elle survient après détérioration du processus régulateur cérébral, des fonctions physiques telles que les systèmes cardio-vasculaire, gastro-intestinal, musculaire, respiratoire, génito-urinaire etc... La torture peut causer une variété de lésions organiques: hémorragies, ruptures d'organes, fractures, perforations vaginales ou intestinales. □

## Opinion

VERONIQUE GIRARD

Chili, Salvador, Argentine, Cuba et bien d'autres pays encore, quelle que soit leur couleur politique, imposent un régime entretenu par le mépris de la vie d'autrui, qu'ils n'hésitent pas à détruire par les moyens les plus atroces. Les pays libres restent bien souvent inactifs face à ce fléau qu'est la torture. Des organisations telles qu'Amnistie Internationale s'emploient à soutenir la cause de « prisonniers politiques

n'ayant jamais employé la violence », mais cela ne suffit pas, car combien crouissent encore dans les geôles de leurs pays? Nos aînés nous assurent qu'ils sont pour le respect des droits de l'homme mais, à part un petit nombre de défenseurs des opprimés, combien font quelque chose de concret pour ce respect? Ce sera bientôt à nous (ne l'oublions pas), la jeune génération, d'agir plutôt que de simplement dire que tout ceci est bien triste, que nous n'y pouvons rien et que nous vivons dans un monde pourri. □





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## Mauvais sang, bons sens

NATHALIE PARENT

Mauvais sang c'est d'abord un polar. Deux bandes rivales se disputent le secret du vaccin immunitaire contre une maladie qui tue tous ceux qui font l'amour sans amour. Cette intrigue, on s'en rend vite compte, n'est que prétexte à une réflexion sur le sentiment amoureux. Alex (Denis

Lavant) utilise comme un jouet ou comme un objet d'expérimentation. Les plans très rapprochés et souvent dans la pénombre irritent et alourdissent le film.

L'image tantôt en couleur, tantôt en noir et blanc se veut une allusion plutôt simpliste aux films anciens. Elle est présentée à quelques reprises en séquences accélérées ou ralenties et elle nous

suivent cette même veine à l'aspect clip. Ils sont saccadés, directs, presque sous une forme télégraphique. Epurés de tout artifice, ils sont bruts et traduisent le trouble profond des personnages.

Ils veulent aller à l'essentiel mais se perdent dans tous les sens. Le scénario semble cracher un trop plein d'émotions. Carax veut tout dire et finit par ne rien dire. Le scénario se veut poétique. Il est truffé d'images souvent très belles: «l'amour partagé c'est un court-circuit... on ne peut pas ouvrir le coffre quand la clé est à l'intérieur... nourris nos yeux pour les rêves la nuit... avec la centaine de livres que tu as lus tu es devenu atrocement précoce, un jour tu vas implorer... toutes ces années, ces choses qui passent vite devant vous mais qui vous laissent là... l'amour qui va vite, très vite, mais qui dure toujours».

A vingt-six ans, Léos Carax a encore beaucoup de temps devant lui pour arriver à mieux canaliser ses énergies et à «ne pas vivre sa vie dans tous les sens» comme le dit Alex. Le type de film éclaté (L'amour braque, La femme publique) comme Mauvais sang cache du génie dans la mesure où l'envie d'étonner laisse place à une envie de ravir en douceur.

*Mauvais sang, un film de Léos Carax, avec Denis Lavant, Juliette Binoche et Michel Piccoli, à L'Autre Cinéma et au cinéma Le Laurier.*



Lavant) un jeune délinquant responsable du vol du vaccin tombe amoureux d'Anna (Juliette Binoche), amie de Marc (Michel Piccoli).

Les films qui traitent de l'amour, on ne les compte plus tellement ils sont nombreux. Mais celui-ci aborde le sujet d'une façon pour le moins originale.

Léos Carax porte une attention particulière à l'image et semble

porter à rire sans qu'on en saisisse le sens.

Tous ces effets donnent au film une allure de vidéo-clip, une scène sur une musique de David Bowie nous le démontre d'ailleurs explicitement. A d'autres moments, la caméra nous offre des images d'une douce magie, un long travelling des étoiles aux lumières de la ville.

Les dialogues de Mauvais sang

## Animato: la pièce manquante

NICOLAS BERTRAND

Dans la quasi-obscureté deux danseuses vident des sacs de cailloux sur une troisième, elles l'enterrent. Les claquements secs des cailloux qui s'entrechoquent sont captés par des micros puis transformés en musique sordide. Dans cette ambiance funeste, une place est libre à côté de moi. C'est la pièce manquante du puzzle.

Le puzzle c'est Animato, un spectacle de nouvelle danse qui veut être plus que de simples mouvements. Il aspire à être un objet de réflexion philosophique intuitive sur l'existence même. Tedi Tafel, Rodrigue Jean et Lucie Grégoire en sont les protagonistes-chorégraphes. Ils cherchent par le mouvement, à se rapprocher d'éléments naturels comme le feu et l'eau, et ce par une démarche qui a ses racines dans l'inconscient.

Ceci n'est pas très évident dans la première partie du spectacle intitulée Les paroles de l'autre, créée et dansée par Rodrigue Jean et Tedi Tafel. Le rythme est si lent que les danseurs tremblent comme des feuilles en exécutant certains mouvements. Malgré tout la chorégraphie est ponctuée de moments intéressants qui brisent brusquement sa lenteur excessive,



mais elle demeure quand même un exercice corporel froid. La symbolique intuitive a échoué, rien ne s'est passé.

C'est la seconde partie du spectacle qui vaut le déplacement. Ocenebra de Lucie Grégoire réussit là où Les paroles de l'autre a échoué. Les symboles sont présents, faciles à trouver. Cet enterrement, suivi de la longue auto-extirpation du corps de sa tombe, qui constitue le pivot central de la pièce, est obsédant. On recherche à travers la chorégraphie qui l'accompagne, des éléments de réponses. Est-ce un rite tribal qui se livre à l'auto-contemplation? Est-ce un monde où la communication n'a pas encore sa place, ou ne l'a plus?

De plus cette chorégraphie est très violente par moments. Com-

me un être qui vomirait ses entrailles, s'étoufferait avec, acroupit et convulsé par sa dépendance au cadavre.

L'ambiance est poignante, tant au niveau visuel que sonore. Robert Normendeau, electro-acousticien, a réalisé pour le spectacle une série de bandes magnétiques, faites avec des bruits divers traités en studio. Il les part au bon moment, suivant le rythme des danseuses pour ne pas les astreindre, et les laisser ainsi suivre le libre cours de leur intuition.

Ocenebra est donc très réussi et surtout, très insolite. Animato, un spectacle à voir.

*Animato, du 9 au 12 avril, à 20:30, au lieu de création Go, 5066 rue Clark (coin Laurier), pour trouver la pièce manquante du puzzle.*

## Les femmes dans le médias



PASCALE ALPHA

Le journal télévisé de 18 heures représente pour les grandes chaînes de télévision un sérieux objet de compétition, les téléspectateurs s'y intéressent peut-être plus qu'aux bulletins de 22 ou 23 heures pour son contenu d'informations locales. On a remarqué ces derniers temps des changements considérables dans l'approche et la présentation de certains journaux télévisés, dont le bulletin anglophone de CBC (Canadian Broadcasting Company): Newswatch.

L'équipe de Newswatch ne présente plus les faits froidement mais de façon beaucoup plus humaine. La réalité devient une histoire et ce sont les citoyens moyens qui deviennent les personnages de cette histoire. Les téléspectateurs se sentent beaucoup plus concernés en voyant des personnes qui pourraient être leurs voisins leur parler directement. Depuis que Newswatch essaie de toucher le citoyen moyen en présentant le côté plus humain de la nouvelle, leur cote d'écoute a augmenté.

Il semblerait que ces changements aient été adoptés lorsque Newswatch a changé de directeur de production. Depuis septembre 1985 Phyllis Platt est la nouvelle directrice de production. Le McGill Daily a interviewé les reporters de Newswatch en vue de savoir si ces changements sont directement liés à la nouvelle direction de Phyllis Platt et si c'est sa vision de femme qui a changé l'allure de l'émission.

Sylvia Sweeney est à Newswatch depuis trois ans. Elle a débuté au poste d'assistante éditorialiste; elle a ensuite été reporter pour la section des sports et à présent elle traite des affaires publiques. Selon elle, «lorsque Phyllis Platt a pris la direction en main, tout le bulletin télévisé a

changé. C'est elle qui a introduit le nouveau département d'affaires courantes». Elle ajoute, «pour Phyllis le programme devrait être composé des nouvelles quotidiennes mais il devrait aussi toucher les êtres humains».

Elle continue avec véhémence: «je peux voir que le programme a une allure féminine et je peux voir les répercussions que le changement engendre chez les hommes. Le changement qui a eu lieu dans la salle de nouvelles a été accepté par les hommes et ils ont encouragé la nouvelle image. Dans notre salle de nouvelles, les femmes sont même privilégiées par rapport aux hommes».

Janet Irwin est à Newswatch depuis sept ans. Elle est reporter dans les affaires courantes et elle admet qu'il y a eu un changement depuis que Phyllis Platt est devenue directrice de production, mais elle spécifie: «Phyllis a amélioré le programme en temps que Phyllis et pas en tant que femme». Pour Janet Irwin c'est tout CBC qui est en train d'adopter une image plus humaine parce qu'elle intéresse plus le public.

Sheila Kinch est à CBC depuis 1981 et elle est reporter depuis quatre ans. Pour elle, depuis que Phyllis Platt est la directrice de production, la salle de nouvelles est plus «ouverte» et la cote d'écoute meilleure. La production est plus personnelle, les nouvelles plus humaines, mais elle ajoute: «je ne sais pas si c'est elle ou si c'est la nouvelle politique de CBC».

Ainsi, il y a bien eu un changement dans la façon de traiter les nouvelles à Newswatch, l'image a changé grâce à la nouvelle politique de CBC et à la nouvelle direction de Phyllis Platt. Le meilleur équilibre entre les hommes et les femmes qui travaillent dans la salle de nouvelles reflète mieux la réalité.





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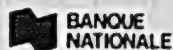
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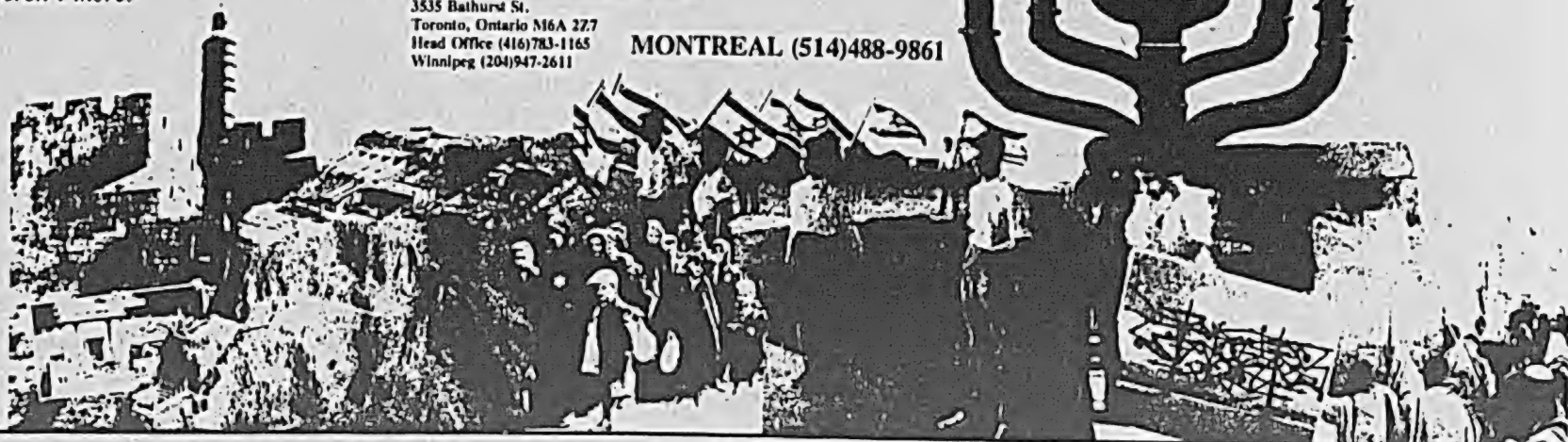
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# Un harem circoncis

PASCALE ALPHA

Dans le texte *L'attente*, la description de la circoncision de la petite fille est inspirée de l'expérience de Nawal el Saadawi, une femme égyptienne, médecin et écrivain qui décrit dans *The Hidden Face of Eve* sa propre circoncision. Dans son cas, il n'y avait pas de festivités pour atténuer le choc de l'opération.

Chez les musulmans, l'excision (khafd ou khifad) est l'opération correspondant pour les filles à la circoncision (khitan) pour les garçons. Certains hadiths (al-Bukhari) en font une pratique préislamique, bien qu'on mutile dans beaucoup de pays musulmans du Proche-Orient et particulièrement en Afrique Noire, au nom de l'Islam.

Comme la circoncision, l'excision est un rite de passage plus ou moins caractérisé. Aujourd'hui elle est en voie d'abandon et en général elle se borne à une piqûre symbolique de l'organe.

Il y a trois genres de circoncisions ou clitoridectomies. La forme la plus bénigne est la circoncision «Sunnite», elle ne crée pas nécessairement de handicap sexuel dans la mesure où la femme parvient à surmonter le choc psychologique. Le prépuce du clitoris est «enlevé», et cette forme de circoncision est vue comme parallèle à celle des garçons. Dans les villes, c'est la méthode préférée des plus avantgardistes des classes sociales qui n'ont pas encore abandonné la pratique.

Pour la vraie excision, c'est différent. Elle implique l'amputation du gland du clitoris, ou même du clitoris en entier. Cette forme est pratiquée principalement en Egypte. Ailleurs, on enlève aussi des parties adjacentes aux petites lèvres (labia minora), ou même les lèvres en entier.

La troisième sorte de clitoridectomie est pratiquée notamment au Soudan, en Afrique Tropicale, en Érythrée et en Somalie.

Elle est connue en tant que circoncision «pharaonique», et elle implique l'amputation du clitoris, des petites lèvres et d'une grande

partie des grandes lèvres. Les deux parties de la vulve sont ensuite cousues ensemble. Une toute petite partie de l'ouverture vaginale est laissée ouverte pour permettre l'évacuation de l'urine et du sang menstruel.

Pendant que la cicatrice se forme, ce petit orifice est laissé ouvert grâce à un morceau de bois et lors de la nuit de noces, il est élargi grâce à un rasoir ou à un scalpel.

Chaque fois que la femme est

prête à accoucher, les points de sutures sont enlevés, et ensuite on la recoût.

A part la douleur et la peur qui doivent déjà causer un choc permanent, l'infibulation a de sérieuses répercussions physiologiques. Hors une frigidité permanente, elle aboutit souvent à des infections urinaires et gynécologiques, à des avortements, à la stérilité, à des menstruations douloureuses, à des abcès dans la vulve et même au

cancer. Sans mentionner les complications obstétriques; le rétrécissement de l'orifice vaginal à lui seul peut causer la stérilité.

Les raisons données pour justifier une telle pratique se basent sur le respect de la coutume et la prévention de l'immoralité sexuelle, puisque l'excision est supposée assouvir les désirs sexuels de la fille. Dans certains pays, notamment dans certaines régions de l'Éthiopie, il y a une peur généralisée qu'une fille non

mutulée ne trouve pas de mari.

Finalement, dans certaines régions rurales à travers le monde arabe, l'excision est considérée comme l'obligation de toute petite fille.

La circoncision et le voile sont des symboles de l'oppression de la femme dans certains pays arabes (et quels symboles!)... Une oppression presque généralisée... Utilisés au nom de la tradition, ils perpétuent la tradition d'un empire masculin. □

## L'attente

*Elle tourna le robinet et remplit la bassine de fer blanc. Elle la posa sur le feu. Il fallait attendre que l'eau bouille.*

*Elle s'installa sur une des chaises de la cuisine et pour tuer le temps, commença à manger des pépins salés. Elle était seule dans la maison de son beau-fils. Les hommes étaient au café. Eux aussi ils attendaient.*

*Sa fille aura un garçon. Elle le sentait. Et en bonne santé, si Dieu le veut. Par superstition religieuse, elle avait mis le Coran au chevet de Fatima, et pour protéger le bébé du «mauvais œil», elle y avait ajouté un bijou familial.*

*Ainsi, elle était assise sous la fenêtre, et les bruits de la rue la berçaient. C'était le même brouhaha qu'elle avait entendu pendant quarante ans. Les bruits éveillaient des images.*

*Elle est debout devant la fenêtre, elle attend son fils. Elle s'inquiète, il est en retard. Le déjeuner se refroidit...*

*Elle est dans la cuisine, plus jeune. Elle pétrit la farine. Elle attend son mari.*

*La voilà voilà couchée tout contre lui. C'est leur nuit de nocces. Elle attend... Elle attend que ça passe.*

*Elle est dans le salon de son père. Elle vient d'avoir dix-sept ans. Elle est crispée par l'attente. Ils vont lui dire qui elle va épouser.*

*C'étaient les grands moments*

*de sa vie. Elle attendait, toujours. Le temps ne passait pas. Ça lui donnait la nausée... Depuis ce soir là...*

*L'épisode lui revint, intact.*

*Elle a six ans, elle est étendue dans son lit, dans cet état paisible entre la réalité et le rêve. Quelque chose bouge sous les draps. Une grosse main froide et dure remonte le long de son corps, à la recherche de quelque chose. Une autre main s'écrase sur sa bouche pour l'empêcher de crier.*

*Ils la portent jusqu'à la toilette. Elle sent les dalles glacées contre son corps nu. Une poignée de fer retient ses bras et ses cuisses par terre. Elle n'arrive pas à bouger. Un voile lui recouvre la tête. Tout est flou, comme les jours de tempête. Il y en a plusieurs, elle les entend parler. Elle ne les comprend pas car du métal crisse tout près de ses oreilles. On dirait le boucher qui aiguisé ses couteaux lors du Ramadan. Son sang se glace. Des voleurs sont entrés dans sa chambre, ils l'ont kidnappée. Ils vont lui trancher la gorge comme ils font aux petites filles désobéissantes des histoires de grand-mère.*

*Le crissement métallique s'arrête. Son cœur s'arrête aussi. Elle ne respire plus. Elle imagine qu'un couteau lui monte doucement vers la gorge, mais en même temps, à travers le brouillard, elle voit le métal*



*briller près de ses cuisses. Elle sent alors qu'elles sont écartées, le plus possible, par des doigts d'acier. Elle croyait que la lame remonterait jusqu'à sa gorge mais elle s'arrête là entre les cuisses, et d'un coup sec elle coupe un morceau de sa chair.*

*Elle crie... et crie. Une flamme lui est passée à travers le corps. Elle voit une marre de sang autour de ses hanches. Elle ne sait pas ce qu'ils ont coupé de son corps. Elle ne veut pas savoir. Elle pleure. Elle appelle sa mère. Elle regarde désespérée autour d'elle. Et elle la voit, là, debout près d'elle, entre ces étrangers. Elle leur parle! Elle leur sourit! ... Comme si de rien n'était... Comme si rien n'était arrivé...*

*Ils la ramènent à son lit. Elle les voit saisir sa petite sœur comme ils ont fait avec elle quelques instants plus tôt. Elle crie de toute sa force. Non! Non! Ils ont déjà disparu dans la toilette. Elle est pétrifiée dans son lit. Ça dure... et ça dure... Elle a la nausée... Elle attend le cri de sa sœur.*

*Elle rêvait. Sa fille criait. L'eau bouillait. Elle mit les pépins de côté, prit la casserole, et se dirigea vers la chambre de sa fille qui accouchait enfin. Elle lui dit: « attends, attends chérie. Le mal passera tout seul ».*

Pascale Alpha

Sources: *The House of obedience* de Juliette Minces, 1980.

## Les femmes prennent leur place à l'ANÉQ

CARLENE GARDNER

Trouver une place pour les femmes dans le mouvement étudiant, c'est le défi de l'Organisation des femmes de l'ANÉQ, (Association nationale des étudiantes et étudiants du Québec), ODFA.

C'est seulement en mai 1980 que l'ANÉQ a adopté la féminisation de son nom, en ajoutant étudiantes. Mais la lutte féministe ne faisait que commencer à l'ANÉQ.

Le premier Forum des femmes de l'ANÉQ a eu lieu à la fin de 1981. Organisé par le Comité-femmes, il regroupait les

militantes pour aborder la question de la condition féminine. Le Forum a identifié quatre grands objectifs visant à améliorer la position des étudiantes dans leur association nationale.

Entre 1981 et 1984, l'ANÉQ se modifiait à cause de la pression faite par ses militantes. Elle a adopté un mode de fonctionnement « pour que les femmes puissent se faire entendre » en établissant un système de deux microphones, un réservé aux femmes et l'autre aux hommes. En plus, l'ANÉQ a commencé à consacrer une partie de l'ordre du jour au caucus-femmes et à ses

revendications. Auparavant, la condition féminine était reléguée aux oubliettes du point «varia».

Chargée de pousser l'analyse féministe à l'ANÉQ, l'ODFA produit des documents sur plusieurs sujets chauds comme la condition économique des étudiantes, l'avortement, etc. En matière d'éducation, elle revendique la «déséxisation» des manuels scolaires. Les femmes y ont été sous-représentées ou seulement présentées dans les rôles traditionnels.

Cette année, l'ODFA a priorisé les revendications en matière d'aide financière dans une

perspective féministe. Elle revendique que les conditions spécifiques des femmes soient reconnues, telles que la discrimination du marché du travail et la maternité.

L'ODFA travaille aussi sur ses propres dossiers. Pour l'année scolaire 87-88, elle va produire un document de réflexion sur la question lesbienne. Le Comité-femmes va faire une tournée nationale visant la réorganisation des comités-femmes locaux et l'adhésion à la lutte pour l'avortement libre et gratuit.

Au sein de l'ANÉQ, l'ODFA revendique la féminisation du

sigle (ANEEQ) et l'allocation d'une partie du budget annuel de l'ANÉQ (10 pour cent) au comité.

Cette année beaucoup de femmes ont eu des postes au Conseil central de l'ANÉQ, mais on ne compte aucune femme sur l'exécutif. Pendant son existence de douze ans, l'ANÉQ n'a jamais élu de secrétaire générale. Donc il existe toujours des barrières psychologiques qui empêchent les femmes de prendre leur place. Cependant, l'ODFA a beaucoup contribué à la formation des militantes pour la future direction de l'ANÉQ. □



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#### 341 - APTS., ROOMS, HOUSING

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2½ May & June or entire summer, no bugs, new carpet & paint, furnished, quiet, on Aylmer (not ghetto like). \$350/month. 287-1907. 3455 Aylmer #808.

Sublet - beautiful 4½ 18th floor - spectacular view, x-lrg balcony. May 1 to July 31. Furn. or unfurn. \$580 (negot.), option to renew. 3440 Durocher #1814. Fraser / Francis 286-9328.

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To sublet May 1 - Sept 1, 2½ close to campus, partly furnished, clean, no bugs, everything included, option to renew, \$280, call 281-6542.

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Large 3½ to sublet: from May 1 to Sept 1, clean building, 3660 Hutchison, option to renew, 2 closed rooms. \$400/month. Call 286-0757.

Summer bargain: sublet May to Sept 1 big 4½, Bishop St., high ceilings, wood floors, laundry. \$425/month. Option to renew. 844-5675 after 7 pm.

4½ to sublet: ghetto, May 1 - Aug 31. Sunny, spacious, no bugs. Laundry facilities. \$575 (negotiable). Call 289-9197.

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Amazing 3½ to sublet, May 1 - August 31, 3565 Lorne Ave. Spacious, sunny! Fantastic modern furniture! Laundry facilities. Only \$450/month. Call 285-8892.

Summer sublet 1½ \$240 everything paid. Furnished, clean, quiet, bright apt. available May 1 to Aug 31. Call 844-8136 or 286-0376.

2½ to sublet. Large, furn. Durocher near Sherbrooke. 842-3514. Special reduced summer rate!

1½ to sublet May, June option to renew includes heat, water, laundry facilities on Aylmer in ghetto, clean - no bugs. Call Chris 849-4140 (keep calling).

Sublet 4½ May to Sept. Option to renew. Great location, Bishop St, spacious, quiet, with balcony. \$510. Call 281-6404.

3½ for rent - 18th floor, sunny, balcony, spectacular view of the mountain. Close to McGill, Proviso bus and metro (Place-des-Arts), laundry, well-maintained building, responsive concierge, \$425. 844-0426.

3 beautiful bedrooms available in huge 8½ renovated, sunny, St-Denis near Pins. Ideal for summer sublet (share with one grad student) 845-5998.

Huge downtown 4½, option to renew. Drummond and Sherbrooke. 2 minutes from campus. It's clean and sunny with laundry facilities. For more info, call 281-6661.

Bright, well located 3½ apt. for rent from May to August with option to renew lease. All included for \$350/month. Phone Ruari or Al at 281-6436, #301, 3616 Durocher. 3 minutes from McGill.

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Sublet 3½ Peel & Penfield, summer only. Furnished, ideal for 2 people, balcony, laundry, call 281-0967 anytime!!

Tired of cleaning up after others? Live alone. 2½ sublet May or June, option to renew. Ghetto, \$280, ht. incl. Call 286-9936, or 849-5902.

2½ to sublet. May 1 - August 31. Fully furnished, renovated last summer, 2 blocks from McGill, suitable for 2 persons. \$285/month, heat included. Call 281-6387.

Modern 4½ to sublet. May 1 to Aug 31, op-

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4½ for sublet: spacious and conveniently located for sublet May 1 to Sept 1. Close to campus, gym and La Cité complex. Co-operative landlords. Rent \$450. 289-9832 or 843-6785.

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Sublet large 1½ May till end of August, on University St, just below Prince Arthur. Great for 1 or 2 people, option to renew. Only \$150/month if 2 people. Please call us for more information at 286-9948 or call our landlord at 289-9440 for apt. #28.

3½ to sublet. Summer. Option to renew. Milton and University. Negotiable rent. Includes, sauna, pool, sundeck. Call 849-0348.

Female roommate to share fabulous apartment 4½, 456 Pine. Stylish, large, sunny, clean, no bugs, hardwood floors, rent low and negotiable. Summer only. Call 286-7827 or 286-0918.

3½ sublet - Ville St-Laurent. May 1 - Sept 1. Option to renew. \$390/mo. + electricity; clean, pool, balcony, sunny, laundry, carpet. 744-5635 after 6 pm.

Sublet 6½ - May - Sept renewable \$650. Heat and hot water. Clean, bright, spacious. 931-9290.

Sublet 4½ April - June renewable. \$380/month. Brossard, 10 minutes to downtown, bright, quiet, and spacious.

Loft in Old Montreal. 1,100 sq. ft., fully equipped, heating/hot water incl. Hardwood floors, high ceiling, fireplace, \$600/month. Call 287-1962 or 844-4400 until 2 am.

Luxurious loft, to share with 2 other students. Three level, three bedroom. 2,500 sq. ft. Carpeted, all amenities. \$260/month. May 1, Old Mt. 487-4967 or 486-6479, 6 to 10 pm.

Roommate wanted to share a 3½ apartment. Own room, \$155 everything included. 10 min. walk to campus. English speaking male preferred. Available May 1. 288-8409 between 7 pm - 9 pm.

5½ sublet, St-Marc / Sherbrooke May -

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Cozy 3½ to sublet: May 1 - Sept 1, nicely furnished (Canadiana antiques), carpet, semi-basement, clean & bright, laundry, Metro Guy. \$350/month. Call 931-6274.

5½ to sublet: May 1 to Aug 31, option to renew. Rent \$500 (from \$700) Durocher & Pine. Includes: water, heat, laundry and storage. 281-6460.

How does \$198/mo. sound? (reduced from \$345) May 1 - Aug 31. Sublet 1½ Guy and de Maisonneuve - great downtown location. Laundry room, air conditioning, carpet. Option to renew. Call 937-5286.

4½ to sublet. Durocher. May to August. Two minutes to McGill. Clean building, laundry, facilities. \$400/month. Option to renew. 289-9962.

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Sublet big, beautiful 4½ on Durocher. Call Kathy and Ann 281-0623. We won't be undersold!!

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Summer roommate wanted: female, non-smoker, français ou anglais, to share big, bright, furnished 4½ on Sherbrooke at Guy. Rent negotiable. 10 minutes away. Call 989-1058.

Reduced to sublet - May to Aug sunny downtown 4½ - St-Marc / Ste-Catherine. Near shopping, theatre, groceries. \$350/month (from \$440). Call 937-3077.

To sublet May - Aug. Option to renew. Furnishings optional. Bright, spacious 1½ on Pine & Aylmer. \$250/month till September. Futon and frame for sale. Call 849-0433.

Charming 4½ to sublet: (option to renew) - high ceilings, renovated last Autumn, great location on Bishop Street corner de Maisonneuve, call 281-6722, \$500 a month...

1½ to sublet. Clean, laundry facilities, 3 min from McGill. May to Aug with option to renew. 3455 Hutchison. 287-9436.

5½ with 3 bedrooms for sublet with an option to renew. Situated on Hutchison near campus. For information call 274-1424, only \$650 per month.

Renovated 4½ sublet - May 1 - Sept 1, everything included - utilities subsidized, fully furnished, dishwasher, parking space. Prime area between Prince Arthur and Sherbrooke on Coloniale. Call after 7 pm. \$520 month negotiable. Sue/Allie 289-9757.

Sublet bright 3½ in May 2 large rooms facing Parc Lafontaine. Heated, fridge and stove included; \$275/month. Bus and metro nearby. Option to renew. 527-0714 evenings.

Wanted: roommate, female student non-smoker, quiet. Very reasonable rate, 20 min. from campus. Close to conveniences, Metro, 24 bus. Own room, semi-furnished. 489-6326.

Apartment to sublet. May 1 - June 31m 5½ St-Marc, downtown. Very large, heat included, renewal. \$600 very negotiable. Call 935-1365 eves.

Townhouse, 2 levels, newly renov. 2-3 bedrooms, 2 full bathrooms, w/d, all modern appliances, separate entrance, University and Prince Arthur area, available May 1, \$1100/month. Call: 288-5482.

Westmount sublet, Claremont near Sherbrooke. 4½ renovated duplex, sunny, free laundry, new floors. Next door to bus, metro, shopping. Rent negotiable \$650, option to renew Sept 1. Call 849-2934.

Large sunny 2½ (for 2 people) \$395 including heat, electricity and hot water. Furnished or not. Laundry and storage facilities. May until August or September. Option to renew. 5 min from McGill and metro. 285-1481 evenings.

Look at this: 5½ to sublet - furnished, spacious, seconds away from school. Benefits: pool, sauna, dépanneur/restaurant, dishwasher, laundry facilities, 24hr doorman. May - end of August. Dr. Penfield and Peel. Call Mindy or Aylene 288-8376.

Sunny 4½ to share: May to August inclusive; balcony; great view; 2 blocks from Snowdon metro, shopping; laundry; \$200 per month negotiable. Call Anne/Joanne 731-3942.

Spacious 5½ to sublet May - August close to shopping, Metro Atwater and buses on Green Ave. Pets allowed. Rent negotiable. 931-8560.

Large 3½ to sublet June 1 to Sept 1. Sunny, hardwood floors, high ceilings, clean, no bugs, downtown on Lincoln. Rent \$450/month. Phone 934-4538.

University Street sublet: 2½, clean, courtyard, utilities included. May to August inclusive. \$330/month. Call 286-0882.

IKEA furniture for sale. Bed, desk, sofa, chair and lots more. Also 6½ sublet May 1 - July 1 on St-Marc. Call 933-7077.

And Ideal 4½, Duluth/St-Urbain. 3rd floor corner apt., 2 balconies, sublet May - Sept, furnished or unfurnished, price negotiable. 286-9582.

Large 4½ 3525 Durocher. Clean, quiet, 2 minutes from McGill, wood floor, high ceilings, 1 bedroom. \$500 monthly. 289-9794.

Apartment to share - 4½ near Vendôme metro station, furnished, clean and quiet, stores nearby. \$220/month. Call 486-9948.

4½ to sublet: May 1 to August 31. Furnished, convenient location. Reasonable rent. Call 482-3024.

1½ for rent - May 1 \$290, heat included, laundry facilities. Pine and St-Laurent, 10 min walk from McGill. Call 281-6543 after 7 pm.

Sublet: large, well kept 3½, ideal for two, May to Aug, inclusive. Durocher near Pine (close to campus, shopping) Laundry in building, \$450 negotiable. 281-6508.

#### 343 - MOVERS

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#### 350 - JOBS

Alto and descant recorder teacher sought for 11 year old girl. Twice weekly, our home - Westmount - NDG border. 481-8870.

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## classified

**Swimming instructor wanted** for informal boat club Lake Memphremagog July - August. Please phone 933-2981 or 933-7963 as soon as possible.

**Expanding telecommunications firm** in St-Laurent seeks representatives to develop sales leads for our sales staff. No selling involved. Must have good telephone manner. Will train. Perfect opportunity for students, seniors and housewives. Part-time, full-time positions available. Opportunities for advancement. Call: Carolyn Valliere 737-0403/8317.

**Want a challenge for the summer?** The Montreal Mirror is looking for sales people interested in cracking new markets. Phone 844-4825 or 289-9663.

**Part time model** required by sportswear company situated downtown. Must be between 5'4" and 5'7", wear size 7, and have appropriate measurements of 35-25-36. Please call 845-8234.

**Got a car? Work with us this summer** (Toronto, Sudbury, Guelph) managing your own business. It's easier than you may think. "Work Crew" has been around for 11 years and guarantees a minimum \$4000 income. Interested? Call Steve at 284-2459 for more info.

## 352 — HELP WANTED

**Metropolitan News, 1248 Peel St.**, newspapers, maps, the latest fashion publications from all over the world. Toronto Star, Ottawa Citizen available 10 am same day. Needs office and general help, full and part-time. Apply in person.

**Impress your friends!** Work on the Student Handbook this summer. First meeting, April 16th at noon in Union B-09/10.

## 354 — TYPING SERVICES

**Word processing IBM PC.** Open 7 days. Term papers \$1.50 / double-spaced, resumés, theses, bindings. 2 mins. from McGill campus. NSE 289-9096 anytime.

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**Word processing:** professional and

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**Bilingual typing** — help with writing and/or composing essays, book reviews, assignments, term papers, resumés, applications, correspondence - proofreading - vicinity Métro Guy - flexible rates - please call 935-0787.

**Bilingual professional services.** Resumés, cover letters, translation, editing, typing (theses) etc. Reasonable rates. 342-8197 8:30 am - 5 pm; 472-4621 evenings, weekends.

**Word processing IBM PC.** Thesis, term papers, CVs done with letter quality printer. Call anytime 989-9628.

**Bilingual, fast accurate, experienced typist** requires work at home. NDG area - near Vendôme Métro - term papers - thesis - \$1.25 per page double spaced - resumés - reasonable - Sonia 483-5280.

**Typing. Term papers & resumés.** English and French. Fast and efficient service. IBM Selectric. \$1.50/double-space page - 7 days a week. Call Anne 288-0016.

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**Complete word processing services** available using WordPerfect, including theses, major papers, editing and teaching. Pick-up and delivery. Call Supportexte, 487-2116.

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## 356 — SERVICES OFFERED

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**Tutor available:** experienced. Chem., Physics, Bio., Math, etc. Reasonable, negotiable rates. Steven: 286-1049. Don't wait 'till it's too late!

**Beautiful bodies by design,** in the privacy and comfort of your own home or office. Rick Blatter, health & fitness consultant. Office hours: Saturday mornings 05h30 to 13h30, 625-1352.

**Squash anyone?** Air condition. International Squash courts in downtown Montréal. Summer special, 4 months, \$99.00. Active summer ladder. Old Montréal Squash Club. 849-2157.

**Learn self-hypnosis.** Improve your concentration, memory, gain self-confidence, or use it to eliminate bad habits such as smoking, overeating, etc. Mobile clinic 631-4471.

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Bust 34 or 35  
Waist 24 to 25  
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Back length 15 3/4 - 16"  
Girls with above measurements should apply.  
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## 361 — ARTICLES FOR SALE

**Brother typewriter EP43,** special price \$209.99 including features such as, automatic sensing, right margin flush, automatic underlining and many others. Call after 5 pm 484-9165.

**Motorcycle, ten-speed bike,** skates, ski-boots, 2 typewriters, 2 cameras; cheap, cheap, cheap! Call Katrina or Mark at 482-5678.

**US Airforce trench greay \$50,** black \$55, combat pants \$35, camouflage, Ike jackets WWII, shirts, leather jackets USAF \$225. EXA Military Surplus, 550 President Kennedy.

**Back packs, gas-masks,** sweat shirts, leather jackets, T-shirts, sneaks, trench coats, combat pants, compass, sox, cotton berets, EXXA Military Surplus, 550 President Kennedy - 843-6248.

**EXXA Military Surplus** - new shipment from Europe, pants, battle dress, shirts, berets, funtastique prices - great fashion. Israel, France, Germany, Britain, Italy, Sweden. 550 President Kennedy.

**Custom lamination on wood** Posters, photos, diplomas, guaranteed lowest prices (examples: 16" x 20" poster - only \$20) Call Dave - 284-1295 (after 11pm), 486-0317; Danny 739-8423.

**Waterbed for sale.** Excellent condition. Pine wood frame, heater, new mattress this year. Queen-size \$150.00. A steal, Andrew 731-4103.

## 370 — RIDES

**Ride wanted to Toronto:** evening April 13th, anytime April 14th, willing to share gas and driving. Please call 932-3551.

**Go west young fools** - driving to Calgary May 4th. Looking for passenger to share expenses & driving. Prerequisites: personality & good tape collection. Call Anne 286-9573 evenings.

**Driving to Calgary last week of April.** Room for passenger and luggage. Split costs. Please call Mark: 392-5730 (day), 842-0039 (late evening).

## 372 — LOST &amp; FOUND

**Lost** — purple bra, somewhere in vastness of Arts building. Sentimental value, if found, contact: Micro 286-8182 reward!

**Lost** — silver ID bracelet with the name and date, "Jeff, Dec 8, 1979". Sentimental value. Reward offered. Call Caroline at 281-0935 or 934-0430.

**Lost** — prescription sun glasses at Pys.Ed. party - Currie Gym Fri. March 27 - expensive to replace, leave with Bronfman porter or call 392-5981.

## 374 — PERSONAL

**Want someone to talk to** about anything? McGill Nightline. Information, referrals, and listening by students for students. Open seven days a week, 6 pm - 3 am till the end of exams. 392-8234.

**Happy belated birthday,** Rachel darling. Sorry it's late, but we really do love you. We'll miss your guidance next year. Love, the Daily munchkins.

**Way to go Yvonne.** Go for it, Jen.

**Male, tall, blond, blue-eyed 'Yuppie',** seeks

friendship with female of similar description (need not be 'Yuppie'). Enclose photograph and phone number. David, P.O. Box 5604, Station B, Montreal, H3B 4T1.

**Sweeter than a thousand flowers,** cheerful in the worst of showers... Happy B-day Geneviève XOXO (treasure the moments touched with joy) a gift awaits you in W229.

**Ma Chère Coucou, Happy Birthday to you!** (Yes, a tad early!) Love Rocco!

**To all you smoldering volcanoes** of virile manhood and rapturous femininity (you McGill Programming Network volunteers), Marc and I thank you and love you. Hope to see you next year. Ooga Alex.

**Oink, oink, oink, oink, etc.**

## 383 — LESSONS OFFERED

**Taichi, yoga, J.K.A. shotokan karate,** kendo, gymnastics, dancercise, shape'n'tone, student discounts. Métro Vendôme - Shidokan International. 486-1818. Call Mon, Wed, Fri.

**Home fitness...** considering setting up your own home gym or fitness program? Rick Blatter, health and fitness consultant. Office hours: Saturday mornings 05h30 to 13h30, 625-1352.

**Experienced tutor** — math, physics, computer sciences - last chance to call Regis at 845-9385 - don't miss it.

## 385 — NOTICES

**Science Fiction readers!** Did you know that Science-Fiction Studies offers special rates for students? Drop by our office in Peterson Hall, Room 236 to find out more, or call 392-8979.

**Wait! Before leaving town,** if you have any of the Women's Union's books, please return them ASAP (rm. 423). Have a nice summer!

## 387 — VOLUNTEERS

**Males, 18 - 25 yrs old** needed for study on Diet and Behaviour. \$30 paid. 842-1231, ext. 211.

**Various community groups** need volunteers to: visit the elderly, teach English/French, organize recreation, assist day-care, provide companionship in institutions, and much more. Get active! Volunteer. Community McGill - Union 414. 392-8921.

**Wanted: adopted daughters** not taking oral contraceptives and their adoptive mothers to participate in study on menstruation. Involves filling out 5 brief, anonymous questionnaires, pays \$5 each. Call 286-9325.

**Any students wishing** to participate in a summer volunteer program at the Montreal Neurological Hospital, please call Lana at 284-0298 or Fiona at 288-9052.

## 389 — MUSICIANS WANTED

**For sale: Yamaha classical guitar (G245SII)** - mint condition; spruce top, mahogany / rosewood neck, etc; with hardshell case. \$250.00 negotiable. Call Jamie at 284-2685 or leave message.

## 392 — PARKING SPACES

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The **Kay MacIver Memorial Prize**, worth \$200, for the best English essay by an undergraduate on a subject in the field of English Canadian or French Canadian literature, to be nominated by instructors.

### CREATIVE WRITING

The **Peterson Prize**, worth \$500, is open to undergraduate or graduate students registered in a degree program in the *Department of English*.

The **Shapiro Award**, worth \$1250, is open to *Graduating B.A.* students. A note from your academic adviser verifying you will have completed your program requirements and the minimum credits required by the Faculty (by April 1987) must accompany your submission.

The **Clark Lewis Prize**, worth \$100, is open to major or honours students in the *Department of English*. The prize is awarded annually or from time to time for original plays staged in the course of the academic year.

Forms to be completed (for the creative writing awards) are available in the Department of English General Office, Arts 155. Submissions must be in duplicate (typed original, one xerox copy).

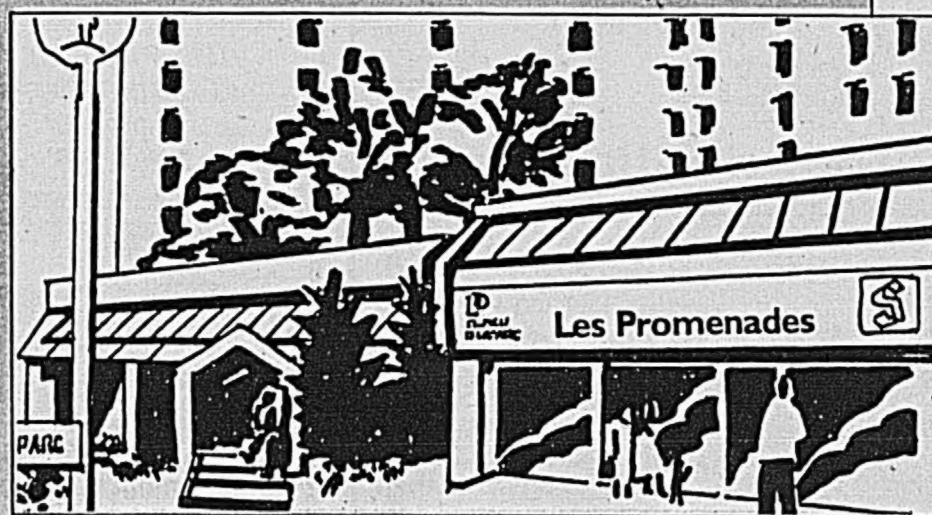
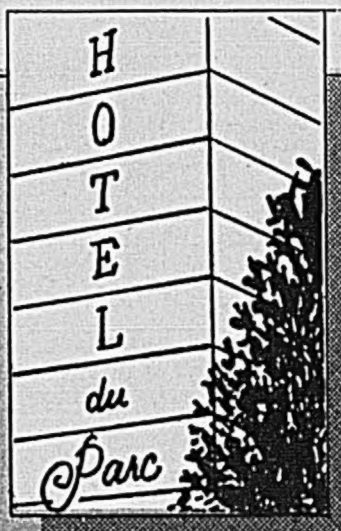
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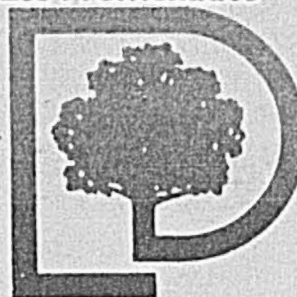
# 50

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